SECTION 9 - JESUITICA

WOODSTOCK LETTERS

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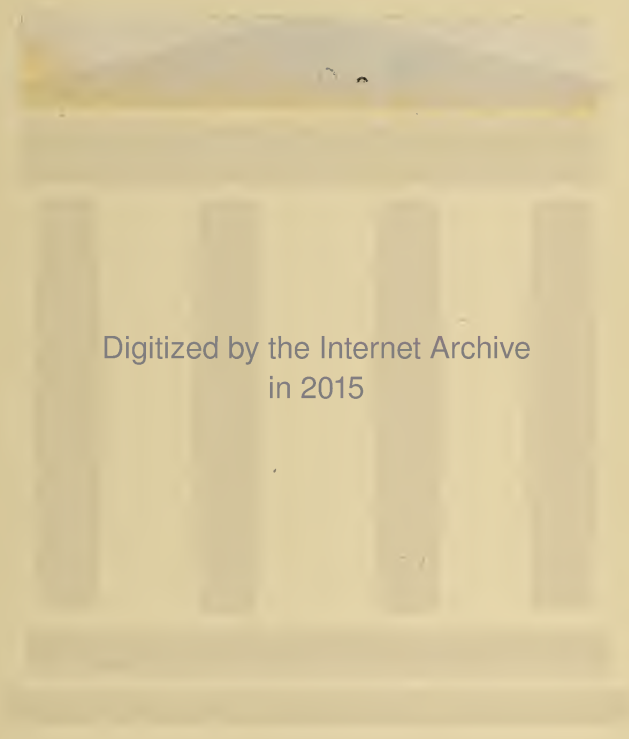
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THE
WOODSTOCK
LETTERS

VOL. LXXI NO. 2 JUNE, 1942

LETTERS FROM A JESUIT CHAPLAIN[1]

I

U. S. Naval Training Station
Norfolk Operating Base
Norfolk, Virginia
June 17, 1941

Dear———
P.C.

If you see Father Vice-Provincial, he will tell you that I am well and getting to like the work of Chaplain more every day. Of course I really don't know so much about it as yet, but the fog is gradually clearing and before long I will be able to call for full steam ahead. As things are at present it looks as though I will be here for some time, but in this man's Navy you never can tell, and I may get a boat much sooner than I expected.

Had my first Navy Baptism Sunday. The daughter of a Lieutenant from the carrier "Wasp". That litttle job made me realize that I should have a "Record Book"

[1] THE WOODSTOCK LETTERS is happy to publish, in this series of communications from the Rev. Herbert P. McNally, S.J., a vivid running commentary upon the apostolic work which is attracting American Jesuits in ever growing numbers. Similar communications from other Jesuit chaplains will find a welcome in our pages and among our readers.

of some sort. So I am asking you at your earliest convenience to get me the "Combined Parish Register", No. 313, put out by D. J. Murphy Co., New York City. This is a fairly small book and so will not take up much space. And during a trick at sea, space is important.

I am not yet settled as to my quarters. Of course there is no chance of a place here at the base, except in the Bachelor Officers' Quarters, and I am advised by the Catholic Chaplain who is my tutor and Superior, that I would not be satisfied there. At present I am staying at a cottage with three other Catholic Chaplains at East Ocean View, about nine miles from the base. But this is only a temporary arrangement and I hope to make other arrangements before long.

I had to get a car, and last week I bought a 1940 Oldsmobile coupe. This debt added to the cost of my uniforms puts me in a considerable financial hole; but when my salary begins to come in from the government, I shall start paying on my debt and I ought to be out of the woods in about a year. The Society has done so much for me in this recent venture of mine that I have come to realize more and more what a wonderful organization it is.

Sunday was a very busy day. Bishop O'Hara was here in the morning to confer the Sacrament of Confirmation on about forty, of whom all but eight were in the Service. After luncheon I had my Baptism and then went over to the Navy Yard for a celebration in honor of Father Charles O'Neill, S.J. I got back to my quarters about 2300, (that is about 11 p. m. for you landlubbers). Incidentally I started the day by rising at 4:30 so as to shave and be in at the base to help at confessions at 5:30 before the 6:00 o'clock Mass. My own Mass was at 8:15 with plenty of confessions before and after. There are two other Catholic Chaplains in training here now, so that makes four of us. Next Sunday we hope to have Masses in the brig and at the Marine Barracks in addition to the four scheduled for here, in the Chapel and Gym. There really is a lot to be done with and for the boys. When I tell you

that there are about 18,000 here at the base, you will easily understand that we have plenty of work. The chief difficulty is that none of them are here very long. The new groups come in every week, and are kept for three weeks in 'Isolation', an enclosed section where they are thoroughly examined for diseases and given their initial instructions and training. Then they are brought over to the training school proper for six or seven weeks. The best of them are afterwards sent to the various technical schools here, while the others are shipped off to some other station.

Although our address is Norfolk, we are about eight miles from town; and the Norfolk Navy Yard, where Fr. O'Neill is stationed, is not in Norfolk at all but across the river in Portsmouth.

I made a trip over the 'Wasp', the plane carrier, and last night was the guest of the Chaplain of the Wyoming at the movies on deck. Makes me want to get a boat more than ever now.

Some work just came in for my attention, so I had better bring this to an end. How would you like to come down some time and give your lecture to the boys? I spoke to my Commanding officer the other day about it, and he was quite enthusiastic over the idea. He is a marvelous character and cooperates with the Chaplains in every possible way even though he himself is not a Catholic.

Goodbye for now and God bless you. Keep me in your prayers and Holy Sacrifices, and let me hear from you when you have time. Love

Yours, etc.

II

Same address
June 27th, 1941

Dear———

P.C.

Thanks for your letter, and for the 'Register', which

arrived a few days ago. It is just the thing and I hope that before I am through with the Navy I will have made many entries into it. The first is already there; I think I mentioned the Baptism in my last letter.

We have had a change of commands down here as you possibly saw in the newspapers. Admiral Taussig retires and Admiral Simons who was Commandant of the Navy Yard comes here as Commandant of the Naval District.

Your suggestion about a diary is a good one, but I fear I would never remember to keep it up. However I will try to keep some sort of notes and if you want you can file away my letters.

I have been assigned a definite work at Detention, the unit where the new recruits are kept for three weeks for medical observation and check-up. During this period they are introduced into the intricacies of drill and the various features of Navy life. They are really isolated from the rest of the Base during this time. Among other things they are given three lectures by the Chaplain Corps, one each on Indoctrination, Liberty and Insurance. The Insurance lecture urges them to take advantage of the fine Insurance Security offered by the Navy. The Liberty Lecture is given during the last week when they are about to be permitted their first "Liberty" and gives them some wholesome ideas of conduct on "Liberty" or "Leave". The Indoctrination Lecture is aimed at inculcating correct notions of Navy Ideals and to urge them to lead proper lives. These lectures are not sermons.

Last week I listened in while Chaplain Gorski (Catholic) gave the Indoctrination lecture to a group that had arrived a few days before. In the middle of his talk he introduced me and asked me to say a few words. I was caught totally unawares but managed to say a few words on "Loyalty"—rather a wide subject but I hope I gave them some wholesome ideas. Most of the recruits were from the South so the percentage of Catholics were rather low. I daresay that I will be

asked to take my share of the lectures before long. I started out to tell you that I had been assigned a new work at Detention—remember? Well I am to go down to "Isolation" three or four days a week at specified times, first of all to contact the Catholic lads and to start them off in the Navy with the proper perspective that their religion should hold for them in this life. Then, too, I will be available for any of the youngsters who want to talk. After all most of them are nothing but kids, and the first weeks away from home are tough. Frequently all they want is a cheerful word and a little encouragement. And they look to the Chaplain to do just that.

Most of the trainees coming here now are from the South. A few weeks ago they were from the North due to the fact that the Naval Station at Newport, Rhode Island was under quarantine. The numbers at our Masses when I first came were very large. They still are but they are gradually decreasing since the South is becoming predominant again. Last Sunday I said Mass in the Marine Barracks on an improvised altar set up before the Movie Screen. About forty attended and there were ten Communions. My Confessional before the Mass was in back of the Movie Screen. I used the Mass Kit for the first time. I received a splendid Kit from the Chaplain's Aid Association. It was a donation from a couple who have a son, an Ensign, in the Navy and the Chalice was engraved. Usually the Chaplains who receive Kits are asked to make a donation of fifty dollars to help defray the costs. But since my Kit was itself a donation I was not asked to contribute towards the expenses. No Missal came however since they simply can't get anymore. I have written to Father asking him to send me one of the small Missals they used to have there and which they have discarded. Hope he can send me one. Otherwise I shall have to use the small one I brought into the Society with me.

A copy of the Status was sent to me from New York,

so I am aware of all the changes. There were some surprises. The weather is very hot but the nights still keep pleasantly cool. These white uniforms are not as cool as they look but they are far better than anything else. If I get a ship appointment I will have to acquire a khaki outfit. Here we will not have to get them unless all the chaplains at the base agree. Some of them prefer the white.

Lunch time, so good-bye for now. Let me hear from you again, soon. Please excuse the many mistakes, I was in a big hurry.

Yours, etc.

III

Same address
July 12, 1941

Dear————

P.C.

Heard from home a day or so ago and all are quite well. Your suggestions about money and finances are splendid. My initial expenses are fairly high and I still have to get my uniform allowance (250 dollars) from Washington—another example of red tape.

Yes, I met John. He came into my office at Detention about two weeks ago and we had a nice chat. I told him to be sure to come back and see me again, but he has failed to do so. I will have to go look for him. I am beginning to realize that the way to get hold of the lads is to send for them. Just last evening at the dance, two of them came up to me. Both were Catholics but one of them had not even made his first confession. It was not an opportune moment to do more than chat, but I told them to see me at the chapel on Friday night at seven. Neither of them appeared, but they might come around tonight for confessions.

The weather remains quite hot and sticky, and we certainly have had plenty of rain during the last week. I am enclosing a copy of a little paper we put out here

at the base. It speaks for itself. Captain McClure is my Commanding Officer and a very fine man he is.

That is about all for this time. Good-bye and God bless you, and keep up your prayers for your sailor Brother, he can use them all. Regards to all my friends.

Yours, etc.

IV

Same Address
July 18, 1941

Dear————

P.C.

The disappointment in not having you down is a real one, but I can understand your reason for cancelling the lecture tour of these parts. My regrets are as yours in missing the chance to see you. As for the lecture itself, I am glad you cannot give it just now at any rate. After disposing of all the red tape as I mentioned in my last letter, I discovered that they had assigned an almost impossible time for the lecture, four in the afternoon. Had it gone through I doubt if you would have had more than a handful at it. I was actually considering a letter to you to call it off, when your letter came and saved the day. Perhaps later on we can arrange for your lecture and then you may be sure that the time arranged will be more agreeable. To be perfectly fair to everyone though, the schedule here is terribly crowded, and there is only about one place to hold a lecture. The Auditorium in "Detention" which holds about five hundred; and it is used every night for movies, two shows in fact.

Not much in the way of news. I am becoming used to things gradually, especially sitting in the office interviewing the lads and trying to help solve their difficulties. At times we are rushed to death, and then again we get long spells of just twirling our thumbs. Outside of Sunday morning, this Navy life is a leisurely one and certainly not an unpleasant one. If only the

weather would settle, rain off and on nearly every day for the past two weeks and quite hot and sticky to boot. The tan I had hoped to acquire down here is sadly behind schedule, although I have a bit to show as a result of my late afternoon dips in the bay. But they tell me that due to the nettles swimming will be out entirely in a few weeks. For a swim then, it will be necessary to travel about twenty miles further down the coast to Virginia Beach where there is a fair surf, from which the nettles stay away.

Do you think you could find an old missal around Georgetown? I want it for my Mass Kit. Five and a half by seven and a half, I think, is the best size. There is no use trying to buy one because there are none to be bought. That is the trouble. The European supply is gone and the American printing is not ready yet.

Good-bye for now—let me hear from you again soon.

Yours, etc.

V

Same Address
August 11, 1941

Dear————
P.C.

Just a few lines to let you know that I will not be here much longer. I received word from the Chaplain's Office in Washington that I had been recommended for service with the Marines and could expect orders about the eighteenth. That will be next Monday; so I will experience again during the week the feeling of expectancy that used to be mine around the time the Status was due. They are kidding me here that I will be sent to Iceland, but there are many other places where the Marines are keeping the situation well in hand, so I will try to possss my soul in patience until the word comes. It would be nice if my new assignment were Quantico.

Lucky I took a few days leave last week. I drove up to Philadelphia last week and back on Saturday; and I had a very enjoyable time even though it was so short. The car worked perfectly and I was a bit disappointed that I could not come through Washington. I went via Cape Charles Ferry. As you know it cuts off a lot of miles and saves the nervous strain of the city traffic.

In my last letter I asked you about a Missal. How about it? I tried at both the Gesu and the Alley, but was unsuccessful. I hope you can do better, or else I will have to resort to my small Missal. And it is imperative for me to have one now that I am about to be sent out on my own.

Enough for now, I will let you know as soon as the news arrives. Will I be able to see you, too, in the near future?

Yours, etc.

VI

Same Address
August 21, 1941

Dear————
P.C.

Thought I might have heard from you by now, but I suppose you are busy as usual with no time for writing. I do hope you are well.

Word has finally come through from Washington, and I am going to Iceland with the Marines. I will leave here early Monday, drive up to Washington, spend the night at Georgetown, then to Philadelphia, and so to Boston where I will ship for the North. I have put in for leave and if I get it I will not have to rush along so fast.

The prospect of Iceland appeals to me a lot. Everyone is telling me what a swell crowd the Marines are to work with and I suspect I will be the only Chaplain with them so my work is cut out for me. Certainly the

experience will be a novel one. It is going to be tough saying goodbye at home, for Mother will most surely feel that she is never going to see me again. She will be correct, most probably, for I expect to be up there for a couple of years. But it will be better to avoid that part and stress the uncertainty of the times and the possibility of soon returning.

There are about a million things to be done, so excuse the brevity of this note. I'll be seeing you shortly. Until then, good-bye and God bless you.

Yours, etc

VII

Reykjavik, Iceland
September 19, 1941

Dear ————

P.C.

Well here I am at last after a very exciting trip up. We blew in Wednesday afternoon in a gale of wind. And I mean just that. It was blowing at forty-three knots, which as you know is well over fifty miles an hour. We were all quite satisfied when the anchor let go. After that trip I can well understand how the sailors acquire their rolling gait. I was not sick a minute, so I have come to the conclusion that I myself am a pretty good sailor. We left Quonset Point, a new air base building some miles from Providence, Rhode Island, Monday, November 8th. Stopped at our newly acquired base in Nova Scotia from Thursday morning until Friday noon. The first part of the trip was delightful; but, after the second start, things were not so pleasant. Fogs, rains and high wind with constant rough seas were the order of the day. The ship was rolling as much as twenty degrees, and often to thirty-five. We did not dare to sit down to eat, lest the food land in our laps; so we hung on to something solid and we balanced our plates and cups the best we could.

If you remember, we sailed right after the "Greer"

incident; and then along came the President's speech. While I did not personally think that the German regime would be so careless as practically to force a declaration of war by an attack an another naval vessel, still the officers of this vessel took no chances. Double watches were maintained all the time. Even I was asked to stand watch, which I did, taking the night watches from eight to twelve the first night, four to eight, and then twelve to four. The ship was completely darkened, not even the running lights being used. You can picture me on the bridge, binoculars in hand, trying to discover through the fog and the dark whatever might suggest danger to this ship. To make things a bit more interesting, a large steel tank broke loose early Tuesday morning and in going overboard crashed into the port propellor, damaging it to such an extent that it was decided not to use that propellor. That meant reduced speed and decreased manouverability—so we radioed for an escort. It arrived late that night and we were all very much relieved.

Came up here yesterday and reported, and was sent to the sixth battalion. Then word came this afternoon appointing me Regimental Chaplain. Just how arduous my task will be is very hard to say now. After I am here a few days and learn my way around, I will have a better idea of things. I am certain that there will be plenty to do. This morning I said Mass for the first time since we set sail. It was a real consolation. I offered the Holy Sacrifice here in our Neisson Hut, with two of the officers as servers, and three other present although I had only mentioned the fact at dinner last night. My few contacts so far made me look forward with increased interest to my work here.

These Neisson Huts are like the upper half of a tank car seen from the outside, but they are fairly comfortable inside. There are three of us in ours; but we will move to another location in a week or so, and then I hope to secure more private quarters for my work. This is a rather dismal place, to say the least.

Of course it has been raining most of the time, and blowing a gale too, but even so the landscape is very drab and bare. Most of the hill-tops are brown and furrowed—the grass, of a meagre growth, is splotchy and an odd shade of dark green. I understand this rainy weather will continue for a month or so. But then the days will have shortened considerably. Just now the sun goes down before six, and is followed by a long twilight until nearly eight. It is not cold but damp. They say that the thermometer seldom goes below twenty-five in the winter time. So it is just as well that I didn't load myself up with artic clothing.

Our mail going out is censored by the officers themselves. The mail coming in is passed without bother. Mail goes and comes about every two weeks.

Good-bye and God bless you. Keep me in your prayers and give my regards to all.

Yours, etc.

VIII

Same Address
October 20, 1941

Dear————
P.C.

Your letter came to me yesterday. I understand it was on a ship in the harbor for a couple of days—the weather was so rough they could not unload the mail. One from Mother was given to me today. Since my arrival we have had mail three times,—the Lord only knows how often it goes out. We officers censor our own letters.

Thanks a lot for your letter, with all its news—especially the good news of Mother's improvement in health. The weather here has finally turned fairly good. Instead of rain and wind every day, we only have it about half of the time now. And the good days here are really worth while, clear and crisp with the gaunt mountains all around us. About two weeks ago we

awakened in the morning to find the mountain tops covered with snow. Since then the snow line has gradually crept lower, and last night there was a powder of snow over the camp. It is freezing weather each night, but the temperature does not go much below the freezing point. Of course the days are getting shorter, faster—sunup about seven (although I can't be sure of the time since there are high mountains in the East) and sets about six. Today I noticed how low the sun had been all day, not more than thirty degrees above the horizon at high noon. Driving south here at noon would be something like driving west in Washington around four-thirty P. M., and you would need the sun shade.

Dame Rumor has it that we will not be here much longer. It is a happy thought—even if it is probably wrong. The morale of the lads is fine—but that doesn't mean that they would be sorry to get back to the States.

Yes, I am keeping a sort of a Diary—but the interesting incidents you speak of are disappointingly few. Due to a lack of transportation I have not been able to get around the way I would like. I can't tell you the number of camps I should visit, or the number of men in them, but they are plenty. Of course I say my three Masses on Sunday, with a goodly ride in an open truck between each Mass. With a strong wind blowing the driving rain into one's face, a fur cap and a sheepskin coat are very comfortable at that time. One of the Army Chaplains has taken the Sunday Mass in one of my camps, and so I am able to reach farther out. The past couple of weeks I have been having a religious discussion class on Wednesday nights here. I am simply going through the catechism—eight or ten attend. I will start the same kind of class in two more camps this week. The attendance at Sunday Mass is gradually increasing, and I hope to have it almost perfect in another month. I also intend getting the names of the Catholic lads in the camp and seeing them personally.

It means work and lots of it, but I am here for that reason.

I found some who had not been confirmed. I spoke to the Vicar Apostolic and he gave me permission to confer the Sacrament myself right here in the camps. I will avail myself of this extraordinary faculty in another month or so. Glad to hear of your progress in the new work you have undertaken. If you can get together some magazines and send them along I will appreciate it a lot.

Good-bye for now and God bless you. Keep me in your prayers.

Yours, etc.

IX

Same Address
October 29, 1941

Dear————

P.C.

It was good to hear from you and to know that my letters are coming through to the folks at home. The reason my mail was so long in getting to the States is that it just missed the boat and had to lie here in Iceland about a week. The mail has been fairly regular up until now but I understand that from this point on it becomes a hit and miss proposition. Just why I don't understand—but that is what we have been told, so don't be perturbed if you do not hear from me regularly. Anyway if the rumors we hear materialize we will be home for Christmas. But I don't put much stock in them and don't expect to see the States again before the Spring, if even then. It sure will be a relief to get away from here—the novelty of the place wears off soon. There is no place to go and nothing to do when you get there. Transportation is at a premium for anything but necessities—so I have little hopes of getting to other parts of the island on sightseeing tours (if I had the time)—especially now that winter is setting

in. The roads are bad enough at all times, but with snow and high winds touring is going to be out of the question for the next few months—the darkness won't help things either.

Outside of the impressions of the country and the people and the work with the men, there is nothing to write. The interesting things that you imagine happen every day are just simply not happening. What am I doing? About one-tenth of what I want to do and what I probably could do if I had a car assigned to me. But I must content myself with getting around in a truck most of the time—when said truck is free from hauling supplies or other essential materials. I could spend most of my time everyday visiting other camps and checking up on the lads, and holding classes, and saying Mass for them even during the week. As it is, I say my three Masses on Sunday in widely separated camps, and hold three instructions in the same camps. If I can get a ride I visit the hospital a couple of times a week and the infirmary, which is within walking distance, as often. Most of the camps have not seen me. However they are not completely neglected—the ones near town can get to Mass there quite easily; an Army Chaplain is saying Mass in another; while still another is having Mass by one of the English Chaplains. So you see I spend most of my time right here—the boys know I am in my office for their convenience and they make use of the opportunity.

Just now I am in the process of interviewing each Catholic in the camp. I am having some Catholic officers in the other camps do the same thing, since I can't do it myself. At least I hope this will increase the Sunday Mass attendance. Up until now it has not been very satisfactory. Now don't get the idea that I am the least bit discouraged—I am just disabusing you of the idea that this is an ultra-exciting or unusual existence I am having up here. Nor have I charge of the library —which was only set up in this camp yesterday—nor the recreational activities. A regular "morale" officer takes care of those. I am glad too, since conditions up

here made such a job doubly arduous. As for the morale of the men—it is grand, despite the way we have been left to shift for ourselves up here. One reason for these high spirits is that the men have been so busy building camps that they have been too tired most of the time to worry about the lack of recreational facilities.

Fortunately, now that the long nights are creeping on us, the new morale officer is a go-getter—a library of some three hundred books is set up and he has arranged for a night in a gym in town and another at the swimming pool. We have movies once a week, and a boxing match with the British is in the making. That report about the melancholia is a lot of "bunk". I can't speak for the Army, but I must say that I have not heard of any such cases among the Marines. I think the doctors would let me know about them if they existed. Naturally we all will be glad to get out of here, for the long nights will present new difficulties—but not any to cause us serious worry. As I said before, don't get the impression that I am blue—or do I protest too much? Seriously, I am quite happy, and consoled with the little I have been able to accomplish—discontented with my inability to do more.

Do I want anything? Maybe you can get me a camera and some film. Better ship it in a wooden box too, as a safety device against rough handling. I would buy one up here, but the natives are profiteering—getting their hand in the old pork barrel. You ask about visits home,—recalling probably what the Chief of Chaplains had told me. I don't expect any such visits at all—in fact I doubt if I would take one were it offered. I fear that most of any good impression I may have made would disappear should I run off to the States for a couple of weeks. So don't expect me. Some newspapers have come up, but since most of the personnel are from the West Coast and the South, I concentrate on the comics. We get the headlines most everyday over the air. Thanks for the Province News

—I am beginning to feel like an orphan since nothing is sent to me from headquarters—not even the death notices. I saw yesterday in our news releases up here, that Father Cahill had died suddenly at the football game.

Goodbye for now and God bless you. Let's have another of your newsy letters soon. Regards to the Community.

Yours, etc.

X

Same Address
November 15, 1941

Dear————
P.C.

Your note of September 13 and the clippings were handed to me this morning, two months and two days after leaving Washington. It fills the gap that had me wondering. Maybe someday I will find out what held it up so long, but there is no indication on the envelope as to where it might have been. The October 20th letter was received last Monday. Thanks for both of them, especially the last with all its news. Thanks too for the membership in the National Geographic Society; their maps have arrived but not their magazine. I would appreciate your sending any magazines. There are a lot reaching us, but we can use many more. I like to take an armful with me when I visit the lads in the sick bay or the hospital; it helps them to pass the time and to keep their minds off their ailments; and incidentally I like to look at them myself—the news magazines are fine for clearing up the haziness that the daily news-flashes leave in their wake.

I am glad that my letters are acceptable. You had better keep them, for if I ever get around to writing about my experiences up here they will help a lot. Notice I said, "If". It is nice of you and the rest to want me to do it and I would like to do it someday,

if and when the spirit moves me. After all one must have the inspirational urge for that sort of thing and I most certainly haven't got it now.

I have made no contacts with the natives, and I don't expect to. I have been no place and if we stay here until next summer, which I hardly expect, I will not be able to get around to see some of the interesting things they tell me are up north in the interior. This does not bother me in the least. I have seen as much as I want to see of the island, and together with the rest of the Marines, officers and men, I would be quite content if we had word tomorrow that we were shoving off for home the next day. If we were given an hour to get ready, I would not know what to do with the extra forty-five minutes. All of which does not mean that I am blue or discontented; nor does it mean that the men are that way either. In fact I marvel at their fine spirits—spirits that even a winter in this place will not dampen noticeably. But we all want to come home or at least move out of here for more reasons than one.

No, I am very happy, and after the experience of last Sunday, much consoled. At one of the camps, more or less isolated, my average attendance at Mass was eight. I knew there should be more, so I asked a couple of the Catholic Officers, who had shown a very keen interest in the matter, to check up on the lads. They did, and last Sunday we had thirty-five at Mass. Besides this they had a list of fifteen that wanted to see me. I generally go out there on Monday nights for a catechism class, so I went out early in the afternoon to interview the lads. Four wanted to become Catholics, seven had not yet been confirmed, and four had not even made their first Holy Communion. This increase will give me a Confirmation class of about fifteen when I get around to it in another few weeks. Possibly I may have more, for I am putting the Catholic Officers in another camp to work too.

Had my first Naval funeral last week. One of the Navy planes crashed with twelve on board, all killed. Three of them were Catholics, and we had the Solemn

High Mass in the Cathedral in Reykjavik. I sang the Mass, of course; and in true Navy style, led the procession in and out of the Church.

The weather continues miserable most of the time; not cold—although there was a drop to eighteen for a couple of days—but rainy and windy and consequently muddy and wet. There is very little snow even on the mountain tops around us. Here in camp we see very little of the sun now, even on clear days. That is because of the mountains to the South of us. I can't tell when the sun rises in the mornings; it sets around four-thirty. A flashlight is our constant companion out of doors from five in the afternoon until seven in the morning even when the day is clear.

Had a nice letter from the folks at home. They keep me well posted on the home news and I am counting on you to keep me in contact with the Province. Goodbye for now and God bless you. All success in the new work. My chin is up and my nose is dry except when I go out in the wind. Keep me in your prayers and best regards to all my friends.

Yours, etc.

XI

Same Address
December 3, 1941

Dear————

P.C.

This isn't supposed to be a real letter, just a few lines to be sure you get my Christmas greetings. Even at that this may not reach you until after the festivities are over. Judging from the way mail has been moving between Iceland and the States, it probably won't. Then too I understand you are going to give a lecture during the holidays — well anyhow, Merry Christmas. You might extend my wishes to the members of the Community, too. And I have received two nice letters from the Superiors of the Province since I

last wrote. Please thank Mrs.———— for the set of altar linens. They arrived in good condition about a week ago. I shall write to her myself. It was thoughtful of her to have those things sent to me. Funny, too. Just the day before they arrived I had taken my soiled ones into the Sisters who manage the hospital in town. And while they were washing the linens I had to borrow some from them to offer the Holy Sacrifice. Now with two sets of linens, I can have the soiled ones washed without imposing on people to supply me with others in the meantime.

There is really nothing new to write about. Things are going along about as usual. Of course we are making plans for Christmas. It is apt to be a blue day for the lot of the men, especially those with families back home. I will probably say my midnight Mass at the most distant camp. It will make them feel good to have me out there for that—and of course it will give the proper start to the day.

The weather is still rather mild. A cold spell with some snow blew in this afternoon, but more than likely it will be warmer in a day or so, with the mud as usual.

Goodbye and God bless you. May your Christmas be a very happy one. I hope you will be able to get home for the day. Keep writing often and keep praying much. Regards to all. Be sure to extend my best wishes for Christmas to Mrs.————

Yours, etc.

XII

Same Address
December 18, 1941

Dear————

P.C.

Another week until Christmas, and we are still in Iceland, and we are at war, and it doesn't feel like Christmas time at all. Some cheap looking paper decorations have been bought up here at fabulous

prices, and a load of trees have arrived from the States, and when they are all set up and the day itself arrives, I daresay there will be a good time had by all, despite the distance from home and the uncertainty of the times.

Too bad I can't trilocate myself that night because all the camps want midnight Mass. I had my plans all made but just this morning they were knocked into a cocked hat because some of the Army units were shifted. The Army Chaplain was to say Midnight Mass in one of our camps, but his unit is being shifted, and so I will have to say my Mass there, and another camp will have to be satisfied with a later Mass. The confessions are going to be heavy, I hope; but I pray I can get them over with in time to start Mass promptly. Just too bad all this had to happen at such an inopportune time.

Received your two letters the early part of the week. As for writing a book about Iceland, this is how I feel. Iceland is not a primitive country; and there is plenty of literature telling about the place, its history and people, its customs and climate and everything else. Anything I might write would be a poor repitition of what experts have written before. So my failure to do so will not deprive the world of anything, nor will it rob the Society of any of its prestige. There is a Jesuit still living, I believe, who is a native Icelander, and a writer to boot. I can't recall his name, but any of our literary experts, especially if they be diligent readers of "*America*", will recall an article about him within the past year or so.

You would have lost money, had you placed a bet on the Japanese question. Your guess sure was wide of the mark, unfortunately. And yet Japan has been spoiling for a fight with us for a long time. She succeeded in getting in the first wallop—and what a wallop it was—but she is in for a terrible trouncing. The Marines are again making history, and I think they and the Navy will soon be living up to their best traditions of the past. It will probably take five or six

years to settle the thing, and it is going to be a tough fight—but we will come out on top—especially if the home authorities get serious about the subversive elements in the States, and stop coddling them. It must be rather interesting to be living in Washington these days; and it will be more than interesting if a few bombers manage to sneak past our coast patrols and drop their calling cards.

Things up here have changed very little as a result of the Declaration of War. Possibly we are a bit more on the alert, and there is a new spirit of resentment against our enemies. The continued bad weather makes air raids improbable, and a sea attack is even less likely, so there is little need to worry about us.

This is about all for now. It will be January before you get this, so Happy New Year. No magazines have reached us from you as yet. The mail is terrible. Just received a couple sent me last September. Goodbye and God bless you. Regards to all.

Yours, etc.

XIII

Same Address
January 21, 1942

Dear————

P.C.

Well finally some more mail has arrived after nearly a month of waiting, and with it two from you, that of the sixth and twenty-seventh of December. Despite your good intentions your Christmas greetings were a bit late; but I appreciate them none the less especially the remembrance in your Masses.

I am happy to report that my Christmas was a most consoling day, and a very full one too. The weather in the morning was cold and clear and there was a good lie of snow for a change. After dinner it began to snow and blow continually. I had confessions here in camp early in the evening, and then went to a camp about

a mile away where I was to say my midnight Mass, and began confessions there about ten-thirty. At 11.50 I was still going strong with a line of about forty waiting. The Recreation Hut was filled with over 300 Marines and soldiers and a few British soldiers; I had to start Mass at midnight; I couldn't possibly hear all those confessions. What would you have done? After all it is war time, and there was a real possibility of an air visit that night, since Hitler likes to pick on just such times for his egg throwing. Well anyway, I called the men to the front of the hut before the altar, and gave them general absolution, with the admonition of course, to get to confession as soon as possible afterwards. While it was the last thing in my mind at the time, I understand it made quite a sensation. About 125 received Holy Communion. One of the men played carols on a little hand organ during the Mass.

Came back here and went to bed for a few hours, then off to the most distant camp for my second Mass at 8:30. I was there at 7:30 for confessions. Again a good attendance and many at the Sacraments consoled the Chaplain a lot. One of the officers had made a crib which would have done credit to many a small church back home, and a group of men sang carols before and during the Mass. Incidentally most of these singers were Protestant, and right after Mass they piled into a truck to go into town for their own services. The third Mass at ten-thirty was just as consoling as the other two, good attendance and many at the Sacraments.

Home for dinner by noon, and it was a good one too. Turkey and trimmings and a good spirit among the officers despite their separation from home and loved ones. As a matter of fact the spirits of all seemed to be very good.

After dinner I again called my trusty chariot, a ton-and-a-half truck, and went out in the storm to pay some official calls and to distribute some presents among the men in the hospitals. It was awful driving, but the reaction on the sick lads was worth all the

inconvenience. So that was my Christmas,—I think you will agree a very happy one. And I am wondering if even the large lines in the picture agree with the ones you had in mind.

I have finally gotten the delegation for conferring the Sacrament of Confirmation, and I will make use of it next Sunday in two of the camps.

I hope they decide to bring us back home soon. We hardly know there is a war on, and we are anxious to show that we still have the stuff.

Thank Reverend Father Vice-Provincial for his note, that too will be answered soon.

And so good-bye for this time and God bless you. Keep writing, and I shall try to be more frequent in my letters to you. Keep me in your prayers and my regards to the Community.

Yours, etc.

AN APOSTLE OF EUROPE

FATHER JAMES LAYNEZ, S.J. (1512-1565)

CHARLES W. REINHARDT, S.J.

The renown of James Laynez has suffered the fate of many other historically important men of the Church and of the Society of Jesus. Prominent and inspiring in their own days and the immediate generations after their death, their stars rise only to wane before some figure whose title to glory was a life heroically but hiddenly led. With the canonization of other Jesuit heroes the name of Laynez has been allowed to slip somewhat into oblivion.

"Yet to no one, not even to Francis Xavier, does the Society owe more than to Master Laynez.[1]" Such was the regard of St. Ignatius for James Laynez. Just what Ignatius had in mind when he spoke these words to Fr. Ribadeneira is still undetermined. We know, however, that St. Ignatius explicitly said that it was Laynez who proposed and urged the idea of including the education of youth within the scope of the Society of Jesus' work for souls.[2]

Apostle of many Italian cities, Laynez' influence in crushing heresy in Europe's most Catholic country is comparable to St. Peter Canisius' salvation of Germany. The full force of this one man's labors to save France from falling prey to Calvinism in its Hugenot guise will perhaps never be realized. His quick, profound and strong mind made him, in the opinion of many, the outstanding theologian at Trent.[3] Humility prompted

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[1] Pedro Ribadeneira, S.J., *Vida del Padre Diego Lainez*, (Biblioteca de Autores Españoles), Madrid, 1868, bk. 3, chap. 17.

[2] *Monumenta Ignatiana*, series 4, vol. I, p. 220.

[3] Father James Brodrick, S.J., in his life of St. Peter Canisius, page 507, says: "It is admitted now by all but those who have some private axe to grind that he (Laynez) was the outstanding theologian of Trent."

him to refuse four different bishoprics and overcame the determination of Pope Paul IV to make him a Cardinal. During the conclave following the death of Paul IV, although Laynez had refused to be considered a papal candidate, twelve votes were cast for his election. Under Paul IV and Pius IV his counsel was sought and his influence on general Church policy was considerable. As a preacher his fame was heralded in Italy, France, the Netherlands, Spain and Germany. To Laynez, as Vicar-General and subsequently General of the Society of Jesus, is due the Order's preservation and the conservation of the Ignatian spirit in the trying days after Ignatius' death. These are but a few of his accomplishments.

A pale-faced man of medium height, Laynez possessed a cheerful countenance and an engaging smile. His nose was long and aquiline, his eyes were large, vivacious and sparkling, and his constitution was normal yet delicate. It is remarkable how even such a voracious reader and persevering student as he could absorb so much, for he was in constant demand, either journeying on foot from city to city with no permanent residence except unhealthy hospitals, or he was resolving doubts of Popes, Cardinals, bishops, princes, penitents, and fellow-Jesuits. His early life in the Society could be traced on the dusty roads of Italy. Yet at Padua between hearing confessions and preaching he found time to abridge and summarize the works of Tostado. During his Lenten course at Bassano, fasting in the bargain, he devoted every spare moment to reading and summarizing all the Acts of preceding Church Councils. It was these notes that Salmeron used at the Council of Trent. Often the latter received a lecture in theology when, not understanding the significance of some note, he asked Laynez why he had made it.

Mastery of expression joined to wide and deep learning made Laynez' preaching forceful and effective. Sincerity, depth of meaning, clarity and conciseness are the characteristics of his writings, speeches, and

sermons. Possessing the knack of outlining his argument, he had the virtue of adhering to it. Clarity of thought and expression was second nature to Laynez. The ability to make the most abstruse topic appear easy to understand explains much of his success with every class of his varied audiences from the Papal Curia to the soldiers on an African battlefield. His keen tongue never minced words when it was a question of right, regardless of whether his listener was the Sovereign Pontiff, the Queen of France, his brother-religious, an opponent at Trent, or Melchior Cano. And yet he was kindly and prudent. Despite all the heated controversies at Trent, he had no enemies, with the exception of Melchior Cano. This enmity was not of his seeking. People may have feared his tongue, but they always respected it. Nevertheless, his manner must have been gracious, else he would never have made and held the friendships of successive Popes, Cardinals, scholars, princes, and the poor.

I

Before Trent

James Laynez was born in 1512 in the city of Almazón in the kingdom of Castile, not far from the episcopal city of Sigüënza. His parents were John Laynez and Isabél Gómez de León. He was of the *linaje nuevo*, that is, of Jewish extraction. His great grand-parents were the first to embrace Christianity. Unfortunately our sources do not indicate whether he was of Jewish extraction on his maternal, or paternal side, or both.[4] Not many details of his early life are

[4] Astrain, *Historia de la Compañìa de Jesús*, vol. I, pp. 74-75, has an interesting footnote relative to the question of Laynez' Jewish blood. In recent years a book written by Andrés Martinez, (Madrid, 1933, *El. P. Diego Laynez*) maintains that Laynez was not of Jewish descent. However, this view cannot be held in view of the proofs given by Sacchini when he had to defend the statement against the denial of Laynez' Jewish ancestry by the Province of Toledo in 1622. All the documents treating of that controversy may be found in the *Monumenta Lainii*, vol. VIII, pp. 831-855.

recorded. When only a few months old, he was saved from drowning by the quick action of his maternal uncle who, seeing the child fall from the arms of its nurse, spurred his horse into the swirling stream, grasped the infant's swaddling clothes and returned him dripping but safe to his mother. Laynez grew up under the careful training of his Catholic parents who developed in him a sincere, frank, and sober manner. Upon the completion of his primary education at Loria, the youth was sent to the University of Alcalá to pursue the course in philosophy there. Here he displayed those talents for which he is famous: a penetrating judgment and a facile, tenacious memory. It was with first honors that he carried off the usual degrees: Bachelor of Arts, June 14, 1531; Licentiate of Arts, October 13, 1532; Master of Arts, October 26, 1532. During his university days Laynez' intimate friend was Alphonsus Salmerón. At Alcalá they were so impressed by what they heard of Ignatius of Loyola, who had studied there for a short time, that these youths decided to pursue their course in theology at the University of Paris where Ignatius was then studying.

One day in the year 1533, two youths, one eighteen years of age, the other twenty-one dismounted before an inn in Paris. The first person they encountered on dismounting was the main reason of their journey from Spain. He was Ignatius of Loyola. The youth of twenty-one introduced himself as James Laynez of Almazón in Castile and his friend as Alphonsus Salmerón. An everlasting friendship was born that day; it was enough for Laynez to hear of the magnanimous plans of Ignatius to fire his soul with like ambition and to dedicate himself, the third companion, only Blessed Peter Faber and Saint Francis Xavier preceding him, to the glorious enterprise that was Ignatius' heaven-given inspiration. As theology was essential for their proposed work for souls it was decided to continue their course of studies to its completion without outwardly

altering their manner of life. On Our Lady's Assumption, August 15, 1534, in the chapel of St. Denis on Montmartre, Laynez together with the other companions dedicated himself to God by vows of poverty and chastity and a promise to journey to Jerusalem. These vows and the promise were renewed again in 1535 and 1536 at Paris by all the companions, Ignatius excepted. Ignatius was in Spain at the two renovation times recuperating from an illness and settling the affairs of his Spanish companions.

Before Ignatius' departure for Spain, it had been agreed upon by the company that all would meet in Venice at the end of January, 1537, for the promised visit to the Holy Land. Due to the war between the Emperor Charles V and Francis I, King of France, Laynez and his companions decided to leave Paris earlier than anticipated, by the way of Lorraine and Germany, a route yet open to them. The foot-wearying journey of fifty-four days began in the middle of November. Though not fully recuperated from an illness which almost took his life, Laynez insisted on wearing a hairshirt throughout the whole trip. All wore the black robe of the Parisian students, with their rosaries around their necks and their precious books slung across their shoulders. Under constant suspicion the whole way, they were now arrested by French soldiers, now threatened by German Lutherans. Stories are told of intellectual disputations along the way and of how Laynez' eloquence and logic routed the adversaries. It is interesting to note that it was Laynez who was the spokesman for the group on all these occasions.

On January 6, 1537, Ignatius welcomed the group to Venice. After a few days together they separated, some going to the hospital of Saints John and Paul, others to the hospital for the Incurables. During a period of two and a half months they devoted themselves to the ministry of the sick. At the end of Lent all but Ignatius set out for Rome to seek the Pope's blessing and au-

thorization for the projected pilgrimage to the Holy Land. On approaching the Eternal City, they forgot the wants and hardships of their foot-sore journey. Out of reverence Laynez entered Rome barefoot. An audience with the Pope, Paul III, was arranged for them by Doctor Pedro Ortiz, who had once been hostile to Ignatius. At the Pope's command Laynez took part in a theological disputation during the Pontiff's dinner. Won by Laynez' learning and modesty, the Pope granted them permission and alms for the pilgrimage. The money was later restored when the journey proved impossible. Returning to Venice, Laynez was ordained to the priesthood on the feast of Sr. John the Baptist, June 24, 1537 at the age of twenty-five. He said his first Mass at Vicenza in September. As war between Venice and the Turks postponed the pilgrimage to the Holy Land indefinitely it was decided that Ignatius, Faber, and Laynez should proceed to Rome and place the companions at the disposal of the Holy See. They entered Rome at the end of November 1537 and Paul III appointed Laynez to the faculty of the Sapienza as professor of scholastic theology. The faculty threatened to resign before they would admit to their body a person who looked to them like a vagrant. Many years later, in a lettter encouraging a young Jesuit who was in need of a cheering after his first days in a classroom, Laynez hinted that he was not a tremendous success in his first and brief days as a teacher.

After Lent in 1538, all the members of the Company assembled in Rome and took up their residence near the monastery of the Holy Trinity in a house given them by a Roman, Quirinio Garzonio. Laynez preached in the Church of the Holy Saviour in Lauro on Sundays and days when he was not engaged at the Sapienza. From this time dates his fame as a preacher.

In the autumn of 1539, Laynez was sent to Parma where he delivered lectures on Sacred Scripture and preached with such success that by the New Year he was kept busy hearing general confessions. His con-

ferences, the Spiritual Exercises, and general confessions soon rehabilitated the morals of two convents of nuns at Parma. During Lent he ministered not only to Parma but to ten or twelve outlying villages. When Lent was over he went to Piacenza where he lectured thrice weekly on the Gospel of St. Matthew and induced many laymen and ecclesiastics to make the Exercises and a general confession.

Laynez labored so untiringly that it was necessary for Ignatius to write him towards the end of 1540 urging him to be more prudent in his practice of poverty, to use a part of the alms he collected for his own sustenance, and to be more considerate of his weak health. On the feast of the Epiphany, January 2, 1541, Ignatius received a letter from Reggio informing him that Laynez was on his way to Rome. Laynez' stay of a year and a half in Rome from the beginning of 1541 to the middle of 1542 coincided with the time that Ignatius was writing the Constitutions of the Society of Jesus. During that time Laynez preached in Rome and delivered lectures on the Sacred Scriptures.

After protracted prayer and reflection during the Lent of 1539 Ignatius and his companions had decided to form a permanent union under obedience to one of their number. On September 3, 1539, Pope Paul III approved the draft outlining the Insititute of the Company, which Ignatius had submitted to him. This was solemnly confirmed by a Bull dated September 27, 1540. The new Order now needed a General. For this purpose all the companions were summoned to Rome by Ignatius for a meeting to be held before the Lent of 1541. Ignatius refused the election to the Generalate. When, however, he refused a second time, Laynez arose and spoke with his usual frankness, telling Ignatius that if he opposed the will of God in this matter, the Society must be broken up. Ignatius finally accepted the post on April 22, 1541.

During this stay of Laynez in Rome, he was instrumental in bringing into the Society John Polanco and Andrew Frusius, who made the Spiritual Exercises

under his direction. Polanco was to become the model secretary of the Society and Frusius the first professor of scholastic theology at the Roman College.

More touching, perhaps, was Laynez' reception into the Society of his younger brother, Mark. This youth had heard rumors of his older brother's success as a preacher in Italy. Coupling this with reports from Germany about the preaching program of Luther and the heretics, he drew the conclusion that his brother had joined the ranks of the innovators. Instead of investigating his brother's connections Mark prayed daily for three years for James' conversion, saying the *Credo* at daily Mass between the two Consecrations. Mark finally learned the true state of affairs and came to Rome in 1541, made the Exercises, and was received into the Society, wherein he died after a few months while serving the plague-stricken in the hospital of the Holy Ghost. Mark Laynez was the first to die in the Society after its confirmation.

In 1541, the Emperor Charles V had entered Italy at the head of an army to chastise the pirates of Algiers. His daughter, Margaret of Austria, wife of Prince Ottavio Farnese, asked for and received Laynez as confessor to herself and her retinue during her visit to her father at Lucca, where he was in conference with Pope Paul III. While returning to Rome from Lucca Laynez received word to proceed to Venice. The Doge of Venice, Pietro Laudo, frightened at the insidious spread of Lutheranism among the simple folk of Venice, Padua, Vincenza, Brescia, and other cities of his territory, had asked the Pope and St. Ignatius through the Venetian Ambassador at Rome, to send him Laynez to overcome the heresy.

Upon arriving at Venice Laynez took lodgings in the hospital of St. Peter and Paul. Later, at the suggestion of Ignatius and the insistence of prominent citizens he lived in the home of Andrea Lippomano. On the feast of St. James he commenced his lectures on St. John's Gospel in the church of the Holy Saviour. So many

people attended his lectures that he was compelled to give them thrice weekly. It was the custom in Venice for the Senators and Council to hold their conferences on feast-day afternoons. Not to miss anything he had to say, they requested Laynez to suspend his lectures on such days. He did not limit himself, however, to lecturing. Undertaking the reformation of convents of nuns, he gave exhortations, the Exercises, and points of meditation until the inmates were brought back to religious observance. Through his instrumentality many heretics abjured their errors. Ever devoted to the poor, he made the neglected and poorly supported hospitals the topics of his sermons and he saw to it that they were improved and endowed. In the autumn of 1542, Laynez was back at Padua uprooting the cockle of Lutheranism by explaining the Sacred Scripture. One of his three weekly lectures was devoted to controverted points to strengthen the people against Lutheranism. Noting that the attendance at these lectures was greater than at his others, Laynez applied himself more and more to polemical questions, the explanation of Scripture, and moral exhortations.

The main reason for his stay at Padua was to found a College there. In the previous year, Polanco and Frusius had been admitted into the Society and, after a short novitiate in Rome, had been sent by Ignatius to the University of Padua to continue their studies. Andrea Lippomano had indicated his intention of transferring his Paduan benefice of St. Magdalen to support a college of the Society while he retained another benefice, the priory of the Holy Trinity in Venice. Laynez was delegated by Ignatius to handle these negotiations for the first college of the Society in Italy.

In December 1542, Laynez returned to Venice, but came back to Padua in the autumn of 1543. There he established the college on a firm basis, preached, combated heresy, and at the request of some bishops made their diocesan visitations.

Soon the news of his good work spread to the neighboring dioceses and we find him at Brescia in the middle of February, 1544. The Vicar-General begged him to stem the epidemic of Lutheranism which was plaguing the city. Here he devoted his attention to the hospitals and monasteries, not neglecting meanwhile the instruction and catechizing of children and the illiterate. He preached daily during Lent to large congregations at the Cathedral and thrice weekly in other churches. Urged by the Bishop, he lectured on Sacred Scripture three days a week and gave conferences to nuns in three monasteries. Soon the Lutheran menace was removed entirely and many citizens even declared that they were prepared to lay down their lives for the Faith. On one occasion Laynez accepted a public disputation with a nobleman on the existence of purgatory, vanquished him and brought him back to the Church. Others infected with Lutheranism followed the nobleman's example. After but a few months of Laynez' work Brescia was again firm in the Faith. However, to make his work more lasting Laynez gathered together twelve zealous priests, gave them the Spiritual Exercises, and received their promise to preach, hear confessions, and to perform their priestly ministry without recompense. Then he proceeded to Verona, Vicenza and Padua, rousing the clergy along the way to wake up to their duty of preaching to the people.

In 1545 he preached the Lenten course at Bassano and won the city back to the Chuch from Lutheranism. After Lent he turned wearily towards Rome to discuss with Ignatius difficulties which had arisen in connection with the college at Padua. His sermons at Rome were so greatly attended that he had to preach in the church of San Lorenzo in Damaso rather than in the Jesuit church of Santa Maria della Strada.

Rumors now began to circulate that Laynez was about to be made a bishop. This was confirmed when Urban Textor, Bishop of Laibach asked for Laynez as his coadjutor during his enforced absence from his diocese as confessor and adviser to Ferdinand, King of

the Romans. This was the first time that an ecclesiastical dignity was offered to a member of the Society of Jesus. Laynez' reply of refusal was so persuasive that the Bishop dropped the matter.

II

At Trent

After much delay and opposition, the General Council, promised for so many years, had finally convened at Trent, on December 13, 1545. As the prospect for its long life appeared brighter at the turn of the year 1546, the Holy Father asked Ignatius to select some of his men to be delegated to the Council as Papal theologians. Ignatius named three: Laynez, Salmerón, and Faber. Blessed Peter Faber died a martyr of obedience on his way from Spain in answer to the call of Trent.

Realizing what Trent would mean for the future of his young Society, Ignatius drafted his famous instruction to guide his sons and sent them to the Council where the names "Laynez" and "Society of Jesus", were destined to make such a deep impression on the consciousness of Catholic Europe.

The following contemporary description of Trent will not be out of place here for it will help to explain the cause of Laynez' ill-health during his residence there during the three phases of the Council.

> The city of Trent, a Roman mile in circumference, snug within its stone walls, is situated in a plain among mountains along the border of the province of Venice. On the north it is washed by the river Adige. You look down its broad, cobble-stone streets and see to your surprise such magnificent houses that it looks more like a new city than an old one. Churches beautiful enough meet your eye, but they are all built of modest proportions. The city has a striking fortress that you would be tempted to call a house of gold, a fit abode for emperors and kings; it is not many years since it was enlarged and embellished by the lord-mayor Bernardo Clesio of Trent. From the east, a stream flows quietly beneath the walls and into the city. Along its

banks are built many silk factories and grain mills; and from it very many little canals are directed down the middle of the streets for the use and convenience of the townsfolks. Spanning the Adige at the gate of San Lorenzo, there is an imposing bridge, though built of wood, 140 paces long. The city is surrounded by perpetually snow-capped mountains, craggy and pathless, and so towering that one would say their highest peaks touch the sky. It has two gates, one giving access to the north, and the other road that goes to Verona. It has a plain, quite small, but pleasant to look at, with its orchards and vineyards, and with the Adige curled up around it and lapping its edges. The townsfolk speak both German and Italian; but all, even the Italians speak German if the mood strikes them. Trent is a frontier place for the Germans, but the place of sanctuary for the Italians when misfortune overtakes them.

There is little grain to be had, but most delicious wine, both white and reddish, is there in abundance. In summertime the climate is moderate, except that during the dog-days the sun is blazing hot. In springtime, because of the biting cold of snow and ice, a place like this is scarcely fit for human habitation, and people do not have enough heated rooms to drive away the chills which in this season are so violent that the rain has no desire to drop upon the earth, but turns at once into hail on the way down, and so the fountains of this renowned city lack water during the springtime,—a thing that passes for a miracle. The people use oxen and cows instead of mules, asses, and dray-horses for their carts which are so convenient for hauling that they clamber up the mountain peaks as if they were going through the plain, and they are so fitted out by the commissioners of public highways that it is possible for them to reach the inaccessible crest of any mountain you may care to mention.[5]

On May 18, 1546, two weary, dust-stained young men, clad in patched black habits, walked through the gates of Trent. Salmerón was just past thirty, Laynez was thirty-four. The welcome accorded them by the Papal Legates, del Monte and Cervini, was affectionate, but the prelates, especially of Spain, received them icily. These fastidious Spaniards blushed at the youth and

[5] Description of Trent given in the diary of the Council of Trent by Astolfo Servantio of San Severino in Piceno. Cf. *Diariorum Concilii Tridentini*, ed. by S. Merkle, Herder, Friburgi Brisgoviae, 1931, Partis tertiae Vol. prius, p. 3.

shabby clothes of their fellow-countrymen. When, however, they heard these young Spanish Jesuits speak, their attitude soon changed and they became their loudest admirers. Dinner invitations were used by the Spanish prelates as the pretext for having Laynez and Salmerón revise and correct their speeches. Cardinal Cervini insisted that they live with him, but they preferred to lodge at the Inn of St. Elizabeth where Claude LeJay had arranged accommodations for them. Cervini proved a father to them in every way, sending bread and wine daily and giving them money each month, besides clothing and other necessities.

While waiting for the next congregation of theologians scheduled for May 24th, Laynez and Salmerón followed their usual routine of visiting the hospitals, hearing confessions and ministering to the sick. The poor, who were housed outside the city wall, became the special object of Laynez' charity. Taking up a collection for them he soon had enough money to provide seventy-six poor persons with shirts, underwear, leggings and boots.[6] After a sermon he would serve a dinner to the poor and send them back to their huts outside the city.[7] Although a rule had been enforced forbidding all bishops and theologians at Trent to preach in public, at the request of some prelates, including the Archbishop of Armagh and Primate of Ireland, Robert Wauchop, Laynez was ordered to mount the pulpit on Sundays and feast-days in the church of St. Mary Major. Besides preaching, he also gave the Exercises to some of the prelates with marked spiritual results.

During the winter of 1546, Trent had been flooded with Italian soldiers who had recently fought in the Papal-Imperial armies against the northern heretics. Dismissed after the war, they were now sick, suffering from the results of cold and hunger. Cardinal Cervini

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[6] *Monumenta Lainii, Epistolae et Acta*, Trent, Sept. 18, 1546, vol. I, p. 49.

[7] *Epistolae Salmeronis*, Trent, Sept. 30, 1546, vol. I, p. 29.

entrusted Laynez with their care. Collecting money, he clothed and nursed them, and finally sent them back to their Italian firesides.[8] In the midst of these spiritual and corporal works of mercy the Papal theologians were bidden to take their places in the meeting of the theologians.[9]

Before entering upon the discussions of Laynez at Trent, a few exaggerations concerning him ought to be corrected. Some Jesuit historians have written that the Cardinal Legate appointed Salmerón to speak first and thus to direct the tenor of the discussion along orthodox lines; while Laynez, retaining in his magnificent memory all that the preceding theologians had said, was purposely held in reserve to speak last of all and to refute their errors, confirm the Catholic dogma and put a fitting end to the discussion.[10] The impression is also conveyed that this was the vogue throughout the three phases of the Council. This is not exact. The exaggeration is founded upon the following letter of Salmerón to Ignatius, July 10, 1546:

> Our Lord has given us grace to speak in such a way before the Legates, bishops, and theologians as to afford them all much satisfaction. Another way in which we were useful was this: the views expressed by some of the theologians were not sound theologically; therefore, at Cardinal Cervini's suggestion and with his approval, one of us took to speaking among the first in the discussions, while the other kept himself in reserve till the end for the special purpose of refuting any dangerous opinions that might be aired.[11]

This does not say that Salmerón spoke first and Laynez last, but only that they spoke among the first and last. The fact is that Salmerón usually spoke among the

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[8] Polanco, *Chronicon*, vol. I, p. 182.

[9] *Epistolae Salmeronis*, Trent, June 4, 1546, vol. I, p. 15.

[10] Bartoli, *Dell'Istoria della Compagnia di Gesù, Italia*, Firenze, 1830, bk. II, p. 32.

[11] *M. H. S. J. Epistolae Salmeronis*, vol I., p. 26.

first five or ten and Laynez towards the end. It should be observed that this was true only of the first meeting of the Council under Paul III; in the second and third phases of the Council the order of speaking was established and the Papal theologians spoke first.

The second exaggeration is connected with the ending of the fifth canon of the fifth session's decree on Original Sin which reads:

> This same holy synod does nevertheless declare that it is not its intention to include in this decree, wherein Original Sin is treated, the Blessed and Immaculate Virgin Mary, the Mother of God; but that the constitutions of Pope Sixtus IV, of happy memory, are to be observed under the penalties contained in the said constitutions, which it renews.

We are told by Ribadeneira that Laynez defended the doctrine of the Immaculate Conception for three hours at the Council.[12] This is undoubtedly a slip of the pen. All that the Acts of the Council relate is that Cardinal Pacheco gallantly defended and strove for the definition of the Immaculate Conception of Mary and that Laynez was one of the theologians present who voted in favor of Cardinal Pacheco's proposal.[13]

Laynez attended the meetings in which the doctrine of Original Sin was discussed, but delivered no speech. The next question to be discussed was the very reason of the Council's existence, namely, the dogmatic formulation of the Christian doctrine on man's Justification. On Monday, June 21, 1546, the Legates proposed to the Fathers of Trent the subject of Justification, a topic the more thorny because it had never been decided in any other Council.[14] Some of the Fathers thought it would be wiser to defer the question until more bishops had arrived. They submitted, however, to the arguments of the Legates and voted the pro-

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[12] Ribadeneira, *Vida del Padre Diego Laínez*, bk. III, ch. XVII.

[13] Theiner, *Acta Genuina Concilii Tridentini*, I, p. 142.

[14] Ehses, *Conc. Trid.*, vol. V., p. 257.

posed agenda.[15] James Giacomelli, bishop of Belcastro, wisely proposed that the question be summarized by specialists in order to save time. Cardinal Cervini decided that first of all the minor theologians, to whom the articles embracing the matter would be proposed, should be heard. Accordingly six articles were laid before the minor theologians.

From June 22nd to the 28th, six sessions were held in which thirty-four theologians took part.[16] Some of the theologians showed marked tendencies to the Lutheran doctrine on Justification.[17] On June 30th, the Legates proposed to the Council a three point program which corresponded to the three stages of man, viz. before Justification, in the process of Justification, and after Justification. A list of nine errors in respect to the first stage, nine in regard to the second stage and three errors of the third stage were singled out for condemnation. With this directing norm the Fathers commenced their discussions on July 5th. In the meantime the theologians had begun their work. They had to be on hand to answer the questions of consulting bishops, to guard them against ennunciating errors which were circulating too freely among Catholics and at the same time to commit to paper the opinions they themselves had delivered on Justification at the theologians' meetings.

In connection with heretical opinions ennunciated during these discussions one of the first references to Laynez in the Acts of the Council is of interest:

> June 28, 1546, Monday, the elder reformed Brother, James Laynez, spoke as a Catholic. He was the last of the theologians to speak and thus an end was put to this congregation and the previous congregations held on the article of Justification. The Fathers were dismissed at the thirteenth hour, after receiving commendation and praise

[15] *Ibid.*, pp. 257-260.

[16] *Ibid.*, p. 262, note 2.

[17] *Ibid.*, pp. 279-281.

from Cardinal del Monte. Four spoke today. Present were twenty-six prelates.[18]

While in the middle of feverish work at these congregations, Laynez received a letter from Ignatius which came close to putting an abrupt end to his useful work at Trent. The Duchess of Tuscany, Elenora of Toledo, was insistent with Ignatius and the Pope that Laynez be sent immediately to Florence. Such weighty and urgent requests embarrassed Ignatius and on July 3rd he wrote Laynez, asking him to leave for Florence. Laynez sought Cardinal Cervini's permission to depart from Trent, but was refused until the matter of Justification was definitely settled. In October, 1546, Laynez informed Ignatius of Cervini's decision, expressing at the same time his willingness to leave if Ignatius still wished it.[19]

In the meantime, Salmerón had written to Ignatius on July 10th, telling of the important work Laynez was performing for the Church at Trent.

This letter must have warmed the heart of Ignatius as he read of the glorious services his sons were rendering the Council in opposing heresy. Laynez stayed on.

In the meantime the bishops delivered their opinions on the three stages of man's Justification. The first draft of the decree on Justification was deemed too unwieldy, obscure, and argumentative rather than decisive.[20] Cardinal del Monte brought the criticism to an end by promising a new text. Cardinal Cervini had already confided the second draft to the pen of Geronimo Seripando,[21] which he submitted to Cervini on August 19th. Seripando complained that he did not recognize the text as his own after Cervini was finished modifying it. The text was submitted to the Council

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[18] *Conc. Trid.*, vol. V., p. 279.

[19] *M. H. S. J. Epistolae Lainii,* Oct. 1546, vol. I., pp. 50 f.

[20] Hefele, *Histoire des Conciles,* Tome X, première partie, par A. Michel, Paris, 1938, p. 76.

[21] *Conc. Trid.*, vol. II, pp. 428-432.

on August 23rd. In the congregation of minor theologians, Laynez spoke on Tuesday, September 28th, criticizing the wording of the decree and canons in twelve places.[22] The Fathers examined the decree during the first two weeks of October discussing mainly two points: imputed justice and the certitude of grace. On October 8th, Seripando proposed a new theory on Justification which seemed to be a bridge between the Catholic doctrine and the Lutheran system. Hence it received the name of "Double Justification". The contrast between Seripando's theory and the Catholic doctrine is clear when we read what was finally defined at Trent:

> The only formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just, that, to wit, with which we being endowed are renewed in the spirit of our mind, and we are not only reputed, but are truly called and are, just.[23]

Seripando's theory came to an inherent but imperfect justification which proceded from the good works we do with the grace of God within us, and a justification of Christ, which is imputed to us and supplies the imperfection of our justice. This justification proceeds from the Passion, merits, and sanctification of Jesus Christ.[24] The Legates had an article drafted which embodied this theory and submitted it to the examination of the theologians. Many condemned the theory, but it was Laynez alone who shattered and buried "Double Justification" once and for all in his speech on October 26th. His dissertation on imputed justification so impressed the Council that Laynez was commanded to submit it in writing for insertion word for word in the Acts of the Council. This was a distinction shared by no other Father or theologian during the three periods

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[22] *Conc. Trid.*, vol. V, pp. 433-438.

[23] *Canones et Decreta Conc. Trid.*, Sess. VI, Ch. VII.

[24] Theiner, *op. cit.*, I, p. 235.

of the Council of Trent from 1545-1563.[25] Seripando made a last effort to save his theory on "Double Justification", on November 26th and 27th, but failed.[26]

On the question whether anyone could be certain that he is in the state of grace, Laynez defended the opinion, held by the majority, that it is possible to know this only by a special revelation from God.

While the Fathers discussed disciplinary reforms, Laynez was constantly employed by Cardinal Cervini. He played a predominant role in drawing up the decree on Justification and was charged with the compilation of a compendium of all the Lutheran heresies except those on Original Sin and Justification which had already been condemned by the Council.[27]

During these heated discussions at Trent, the Papal-Imperial League against the heretics, which had been formed in 1546, was fighting the heretic army of the Smalkald League. The Pope had agreed to send troops and money to the penniless Emperor on condition that the Emperor would make no peace with the Protestants which might endanger the Catholic religion. The Papal-Imperial troops having put the Smalkald League to flight by November, the Emperor seized the opportunity to grant a general religious toleration to southern Germany in the hope of enticing the heretics to attend the Council at Trent. This action led to a diplomatic break with the Pope, who justly looked upon the toleration as a violation of the treaty of June, 1546.

As early as June, 1546, the Fathers of Trent had been apprehensive of an attack from the Protestant troops stationed in the immediate neighborhood of Trent. After the Pope refused permission for the suspension of the Council, a wild debate ensued at Trent

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[25] Pallavicini, *Histoire du Concile de Trente*, Minge, 1844, bk. 8, ch. 11, no. 9, p. 258.

[26] Ehses, *Conc. Trid.*, vol. V, pp. 666-675.

[27] Polanco, *M. H. S. J. Chronicon*, vol. I, p. 182.

over the plan to move the Council to a safer locality, a proposal to which the Emperor would not accede. At that time the Pope secretly sent a Bull to the Legates empowering them to transfer the Council if and when it should seem necessary. The Emperor proved obdurate to all negotiations and the Legates informed the Pontiff, on October 25th, that there was a real danger that the Council would suspend itself, an action which would weaken Papal authority in the eyes of Europe since only the Pope possesses the power to suspend a Council. The Emperor then objected vehemently to the Council's discussions on Justification, the question concerning which the Lutherans, whom he was trying to appease, were most sensitive and violent. On October 9th, the Legates seriously proposed that the Pope suspend the Council when further disputes arose between the Emperor and the Holy See over political policies in regard to Italy and France. On January 22, 1547, Pope Paul III formally recalled his troops from Germany. The decree on Justification was ready for publication and, since the Emperor steadfastly refused to allow the Council to be suspended or removed, the decree had to be published at the session held on January 13th. The date for the next session was set for March 3rd.

Laynez was busily engaged preparing his matter on the Sacraments in general, on Baptism and on Confirmation which were to be dogmatically settled in the seventh session. At the command of Cervini, Laynez had collected the errors of the heretics on this matter, which were accordingly submitted to the congregation of minor theologians on January 17, 1547.[28]

In the beginning of the year 1547, St. Peter Canisius had taken his place at Trent in the capacity of assistant theologian to his fellow religious, Claude LeJay, the theologian of Cardinal Truchsess. Canisius was amazed at the work which had been performed by his

[28] Polanco, *Chronicon,* I, p. 214; *Conc. Trid.*, V, p. 835 and note 1.

fellow-Jesuits and wrote the following lines to his religious brothers in Rome sometime in February or March, 1547:

> Laying aside all prejudice, I can declare sincerely that many very learned theologians are gathered here from all Christendom, who keenly, diligently, and learnedly decide on the most weighty questions; however, among them there is no one who is more loyal and respected by all than these two, Laynez and Salmerón. Although scarcely one hour is alloted to any theologian in which to deliver his opinion, three hours and more, I judge, are given to Laynez by the Cardinal President.[29]

Besides collecting the heretical opinions against Catholic dogma, Laynez was also commissioned to indicate the places in the Acts of previous Councils, the decrees of Popes, and the writings of the holy doctors where these heretical opinions are condemned.[30]

All the while he continued preaching on Sundays and feast days to the people of Trent. On January 20, 1547, Claude LeJay wrote the following letter to Ignatius:

> At the present time two congregations are being held every day, one of the prelates in the morning to deal with questions of ecclesiastical discipline and another of theologians in the afternoon to discuss doctrine and examine false views concerning the Sacraments in general, Baptism and Confirmation. All have now had their say, and, by the grace of Our Lord, our companions, Laynez and Salmerón, have expressed their views in the most admirable manner. Certainly I do not think that there is anybody more trusted by Cardinal Cervini than those two nor any to whom he shows greater marks of esteem. His latest commission to them was to extract from various works the errors of the heretics on all matters of faith. When they had finished their task, the Cardinal Legate placed the results before a congregation, and then instructed them to make a similar catalog of the decrees and passages of the Councils, Popes, and Doctors of the Church wherein those errors are condemned. We have every reason to be grateful to Our Lord Jesus Christ for having deigned to use our Fathers' service

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[29] *Epistolae Salmeronis*, appendix, I, p. 590-591.

[30] Polanco, *Chronicon*, I, p. 214.

in matters of such importance, to a greater extent, I believe, than those of any other theologians.

Father Laynez continues his preaching, but will stop during Lent as it is the custom here to have but one preacher for all the Lenten discourses. Indeed the Father has sore need of rest from study and preaching for some days, as he looks to me quite exhausted and run down. But it is not easy to get him to stop work, however necessary the rest may be. Yesterday I begged him to put away his books for three or four days. As for Salmerón, it is just as difficult to lure him away from his labors.[31]

The rumors of Laynez' holiness, and extraordinary eloquence and learning had spread from Trent to the ears of the Duchess of Tuscany, with the result that this persistent lady reiterated her former demands for Laynez with the same diligent eagerness which she had displayed the previous year. This time she employed the Cardinal of Capri, the protector of the Society, to present her petition to the Pope and Ignatius. The Society was already greatly indebted to this Duchess, and Ignatius cherished the hope that she would found a college of the Society at Florence. Ignatius, therefore, seized on the excuse of Laynez' ill health and need for a rest to ask him to proceed to Florence and the Duchess. Laynez prepared to leave Trent at Ignatius' command. In February, 1547, he wrote that he was prepared to obey and that there were rumors in Trent that the Council would be removed within the next two months to Lucca, Ferrara or Sienna.[32] Cardinal Cervini, however, was not to be deprived so easily of his favorite theologian and wrote the following to Ignatius on February 5, 1547:

Your Reverence will be surprised that I, against your command and wish, have kept Laynez here. I have, however, done this for a good cause, for I have commissioned him to collect and compile all the errors of the heretics touching the Sacraments and other dogmas. This is a task which cannot be completed within a few days and I do not want to allow him to leave here until the work is finished

[31] *M. H. S. J. Epistolae PP. Fabrii, Jaii, Broetii,* pp. 332-333.

[32] *M. H. S. J. Epistolae Lainii,* vol. I, p. 53 f.

> or at least is so far advanced that another could carry on. I pray you not to resent this freedom which I have taken with you and Father Laynez. On the other hand, he thinks so much of your least wish that he is ready to perform his duty in the other matter, leaving this work imperfectly done, at the first sign of your will. Our Lord keep you in His grace.[33]

Realizing the importance of Laynez' work, especially after the Vicar of the Pope, Philip Archinto wrote that he believed Laynez could be employed in no other place with greater fruit than where his labors were now daily being used, Ignatius judged that he should remain at Trent.[34]

Work went on apace. While the Fathers were discussing the decrees and canons on the Sacraments in general, Baptism and Confirmation, the theologians commenced the groundwork for the decree on the Eucharist. Laynez spoke at great length on this Sacrament, before thirty-nine prelates and forty-four theologians, on February 17th.

Laynez' draft of the doctrine and canons on the Sacrament in general, Baptism and Confirmation was so thoroughly written that the Fathers had little difficulty in agreeing on it. Consequently the seventh session was held, as scheduled, on March 3, 1547. The next session was fixed for April 21st.

However, the fatal and contagious spotted fever invaded the city in early March and the fear and complaints of the Fathers became more audible. Communications with the outer world was threatened because of the rigorous quarantine imposed on plague-stricken cities in the sixteenth century. Whether this or "the intolerable pressure exercised by the Emperor" [35] was the real cause for the removal of the Council is not for us to decide. The fact is that on March 6th Bishop Loffredo died of the fever and Balduino and Girolamo

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[33] *Ibid.*, vol. I, p. 53, note 1.

[34] *Astrain, Historia de la Compañía de Jesús en la Asistencia de España,* Madrid, 1902, vol. I, p. 540, note 3.

[35] Ehses, *Conc. Trid.*, vol. V, p. 934.

Frascastro, the medical examiners testified in the presence of the Legates to the infectious character of the disease. Before the question was brought before the Council on March 9th, twelve prelates had already fled the city. A majority voted for a quick withdrawal from Trent but disputed over the manner of effecting it, whether by suspension, removal to another city, or a general permission for the Fathers who so desired to leave Trent until the plague passed. The Legates wished the Council removed to another city. Cardinal Pacheco opposed them on the ground that the right to transfer a Council belonged exclusively to the Pope.[36] The Spanish and German bishops who formed the Imperial party denied the adequacy of the reasons for removing the Council. After a majority of two-thirds has voted for the transfer of the Council to Bologna at the eighth session on March 11th, Cardinal del Monte informed the Fathers of the Papal Bull empowering him to transfer the Council if necessity should require it. The Emperior then accused the Pope of plotting the whole transaction and claimed that the plague was but a pretext. Hence, he refused to allow his fourteen bishops to join the Council at Bologna.

Laynez, Salmerón, and Canisius departed from Trent on March 14th. On March 19th Laynez wrote to Cervini from Padua informing him of the affectionate welcome they had received there from Cervini's brother, Romulus. The letter, however, contained the sad news that Salmerón was being wasted with a fever which laid him so low that the doctor despaired of his life. Laynez asked Cervini to instruct him whether he should remain at the side of his sick companion or proceed to Bologna.[37] Cervini's reply was sympathetic yet at the same time insistent that Laynez, if at all possible, should leave the bedside of Salmerón and hasten to Bologna without delay where the theologians

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[36] Pastor, *History of the Popes*, vol. XII, p. 351.

[37] *M. H. S. J. Epistolae Lainii*, vol. I, p. 55 f.; Polanco, *op. cit.* I, pp. 214 f.

had commenced discussion on the Sacrament of Penace. He told Laynez to be sure to take along with him whatever work he had done on Penance before leaving Trent.[38] With no hope of his sick friend's recovery, Laynez tore himself from Salmerón's sickroom and left Bologna. Thanks to the prayers of St. Ignatius, Salmerón recovered sufficient strength by the end of April to travel to Bologna in the company of Fr. LeJay, who had obtained permission from Archbishop Truchsess to leave the Imperial party at Trent. Upon arriving at Bologna they found Laynez deep in the work of the Council. Not having completed his speech on Saturday afternoon, April 23rd, Laynez was given time Monday morning to continue his discussion on Penance.[39] In all, he spoke three hours [40] explaining the matter and form of Penance, proving the necessity of confession, contrition, and satisfaction, dispersing the fog with which the heretics had enveloped this Catholic doctrine.[41] The impression he made on the Legates was such that they commissioned him to draft the decrees of the remaining Sacraments. This made it increasingly more difficult for him to go to Florence.[42]

On Saturday, April 30th, he spoke on the Sacrament of Extreme Unction in the congregation of the minor theologians. The diary of Massarelli, Secretary of the Council, has the following entry for Sunday, May 15, 1547:

> This afternoon I visited Messrs. Claude, James and Alphonsus of the Society of Jesus, and showed them the censures and opinions on the canons on the Eucharist. We discussed these censures for four hours. Then I drew up my report for my very honorable masters.[43]

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[38] Polanco, *op. cit.*, I, p. 216.

[39] *Conc. Trid. Diariorum*, vol. I, p. 644.

[40] Polanco, *op. cit.*, vol. I, p. 216.

[41] Astrain, *op. cit.*, I, p. 542.

[42] Polanco, *op. cit.*, I, p. 216.

[43] *Conc. Trid. Diariorum*, I, p. 652.

A similar record was made at Trent as early as Thursday, September 2, 1546:

> I showed the decree on Justification to Master Cenomano, Master Alphonsus and Master James in the presence of Cardinal Cervini and we discussed the matter for three hours.[44]

Besides collecting all the current heretical opinions touching the remaining Sacraments, Laynez employed himself in hearing confessions and preaching with marked success to the crowds of Bologna who flocked to hear him in Saint Petronius. Between times he collected alms from prelates and citizens to build a monastery to house women whom he had converted from a life of sin.[45]

Conciliar affairs languished at Bologna. The Imperial Spanish and German bishops remained at Trent while the Emperor denounced the Council at Bologna. On April 21st the ninth session met and wearily decided to put off the meeting of the next session until June 11th in the hope that all the Fathers would be united again. This flickering hope died and on June 11th the sessions were prorogued indefinitely. In view of this, Cervini at long last granted Laynez his permission to leave for Florence. Bidding farewell to Salmerón and LeJay, in company with Canisius, Laynez set off for Florence on June 17, 1547.[46]

Speaking of this first phase of the Council, Pastor writes:

> Among the new orders the Jesuits were represented by men of such conspicuous learning as Salmerón and Laynez; both had come as theologians of the Pope and as such enjoyed a certain precedence, but the importance of their position was due primarily to their deep erudition and brilliant powers of exposition. This was particularly the case with Laynez whose opinion given at the final sitting was one of the most influential.[47]

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[44] *Ibid.*, p. 571.

[45] *M. H. S. J., Epistolae Lainii*, vol. I, pp. 57-60.

[46] *M. H. S. J., Epistolae Lainii*, vol. I, p. 61.

[47] Pastor, *History of the Popes*, XII, p. 343.

Laynez is indeed admitted to have been the most outstanding theologian at Trent. There is a picture in the Church of St. Mary Major in Trent of an assembly of the Council and the person in the pulpit is none other than Laynez addressing the Fathers. Three centuries later, six statues were erected at Trent to commemorate the great Council; they were the images of the three Popes under whom the Council was held: Paul III, Julius III, Pius IV; of St. Charles Borromeo; of the Legate, Cardinal Madrucci; and of the theologian, James Laynez.

As we conclude this first of the three major phases into which Laynez' life was cast, we might ask ourselves: what explains Laynez' universal appeal to, and influence on, the prelates of Germany, France, Spain, and Italy assembled at Trent? Unquestionably these bishops were in many cases nationalistic and divided in their allegiances, belonging either to the Papal or to the anti-Papal Gallican party. Yet Laynez was beloved by all. This comospolitan attraction seems to be rooted in the cosmopolitan character of Laynez' training. The Spaniards were loudest in his praise once they had noted the brillance of his theological discussions. They were proud of their fellow-countryman because they had in some way produced him. But the French bishops also took him for their own because, after all, he had received his theological training at their famous University of Paris. His fight against heresy and the fact that he was a Papal theologian and, therefore, anti-Gallican in his stand on the Papacy was enough for the Italian and German bishops. Trained at Alcalá and Paris, a profound theologian and brilliant teacher, a staunch defender of the Pope and a hater of heresy, he was the model of a rounded Catholic gentleman and priest whom any nation of Europe could call its son.

(To be continued)

THE JESUITS IN GREECE

C. Ancey, S.J.

For a whole century now the Jesuit Fathers of the Province of Sicily have had the responsibility of helping to preserve and to propagate the faith in Greece. This was the assignment given them by Father General Roothaan in 1839.

As early as 1821 two of the Fathers labored in the Lord's vineyards at Sira. Indeed, the apostolic work of the Jesuits continued on the island of Tinos even during the suppression of the Society. On January 14, 1774, Bishop Vincent de Via granted faculties to four Jesuit Fathers to carry on their priestly work, as in the past. Through the intercession of the same bishop, Clement XIV, two weeks before his death, allowed the Jesuit Fathers of the Archipelago to re-enter their one-time residences and former churches and to resume their work among the faithful.

The missionaries have preserved the faith of the few Catholics, which had almost been lost among the great number of the schismatics, due to the inevitable disastrous consequences of mixed marriages. The number of Catholics has not increased as desired, but it is consoling to have checked in many Greek islands a practice freely rampant where missionaries have not set foot.

In Athens there is one large parish, the cathedral, dedicated to St. Dionysius the Areopagite. The cathedral church is very large and beautiful and is situated on the main street of the capital, near the many artistic buildings of the university. But with the growth of the city after the World War and, especially, after the disaster of Smyrna, this parish did not suffice to take care of the 18,000 Catholics, and so many smaller churches and chapels were opened, with the greatest difficulty, by the zealous Archbishop, Giovanni Filippucci.

The Jesuit Fathers had been invited to Athens by the former Archbishop Monsignor Petit and, so, have been able since 1915 to assist and administer to the faithful of that large city whose population numbers 70,000. The church of our Fathers, gradually enlarged during the last six years, is now a center of spiritual activity. Hundreds of the faithful regularly fill our churches for the four Masses; great numbers participate in the devotional exercises proper to the ecclesiastical year—in the month of Mary, in the month dedicated to the Sacred Heart, the recital of the Holy Rosary in October, the way of Cross every Friday during Lent, and other religious functions.

A large association of young Catholic men has been organized and in addition many groups of Catholic Boy Scouts have welcomed the good influence of our Fathers who are ceaseless in their attention to the young.

One of our Fathers is editor of the monthly *Messenger of the Sacred Heart.* In their charge too is a small Apostolic School, begun more than 25 years ago in Sira among whose alumni are three Jesuit Fathers now laboring in the missions of Greece and many others now completing their studies in Italy.

At Tinos we have four Jesuit Fathers assisted by five Coadjutor Brothers; but two of the Fathers are close to their eighty-fourth birthdays and two of the good Brothers are older. Nonetheless, the age-worn Fathers still make their way through the villages to hear confessions regularly every month. This is a task exceedingly laborious and full of dangers. The narrow mountain paths are wretched, a strong wind blows almost all the year around, and a heavy pelting rain usually falls during the winter months.

The Jesuit Fathers are in charge of the center of the Apostleship of Prayer and of the Blessed Sacrament societies in many of the villages. They teach Christian Doctrine to the youths educated by the Ursuline Religious who are in union with Rome. Our Fathers are directors of the native Ursuline nuns

whose main preoccupation is the catechetical instruction of young ladies and the care of churches and sacristies. One of our Fathers gives them a monthly exhortation. Such is the work of the Jesuit Fathers in this small mission of Greece. When we consider the great poverty of the Catholic population and the meager resources of our houses, we appreciate the generous self-sacrificing spirit with which these priests work for the salvation of souls and for the greater glory of God.

(*Translated from the Nuntii Missionibus, June,* 1939.)

AMERICAN JESUIT PIONEERS IN THE PHILIPPINES

ARTHUR A. WEISS, S.J.

Ed. note.—The present year marks the 400th anniversary of St. Francis Xavier's arrival in the Orient mission field. Mindful of the quadricentenary, THE WOODSTOCK LETTERS *takes this occasion to complete the History of the Philippine Mission. In vv. LXV-LXVII* (1936-1938), *this History was carried to the year* 1898. *The present issue continues from that year, reviewing the first half of the period since then.*

At 5:30 o'clock on the thirteenth of August 1898, the Spanish flag flying over Fort Santiago in Manila was lowered and the Stars and Stripes raised. Spain's rule of three hundred and thirty years had ended.

In four years, from Dec. 1, 1898 to Dec. 1, 1902, Spanish priests (approximately 767 of them) were removed from the Islands. Of this number, forty had been killed in the Spanish-American War or in the Filipino-American War. The remainder either died, returned to Spain, or emigrated to China and South America. Then followed the Aglipayan schism claiming one hundred Filipino priests and more than one million Filipino Catholics. Besides this there had arisen the added necessity of caring for the spiritual needs of the growing American community of Catholics, especially of the American soldiers and sailors.

It is plain that the work of the first American Jesuits, who so willingly took up the cause which their Spanish brothers had heroically carried on for nearly three hundred years, was not easy. In addition to the usual difficulties met with by missionaries, the following obstacles continually presented themselves: 1) the scarcity of English speaking priests; 2) the insistent efforts at proselytizing made by some of the Protestant

ministers; 3) the existence of a hostile Masonry; 4) Aglipayanism; 5) a strong prejudice against members of religious orders; 6) the false idea that there were no American Catholics, hence that anything Catholic must be anti-American; 7) the result consequent upon the introduction of a godless public school system: Catholic children in a Catholic country deprived of a religious training that had been their birthright for more than three centuries.

The first American Jesuit to work in the Islands during this period was a scholastic from the Missouri Province. On October 17, 1901, *William A. Stanton, S.J.*, arrived in Manila to do work in the Manila Observatory, while at the same time studying theology in preparation for his ordination. Father "Buck" Stanton was the first American priest to be ordained in the Islands. As a priest he did much good among the American Catholics, especially among the soldiers. He was vigorous in his opposition to anti-Catholic bigotry in the Manila press. While at the Observatory, Father Stanton wrote his "Observations on Insects Affecting the Crops in the Philippines" a work for which he was honored by the Smithsonian Institute at Washington, which bestowed his name on a crop-destroying insect of the Islands. Like all the first American Jesuits, he made time for anything and everything that he thought might in any way promote God's greater glory. Father Stanton returned to the States in 1904, and in 1905 was doing missionary work in British Honduras, Central America. The next Jesuit from America was *Father George Zwack, S.J.*, a member of the Buffalo Mission. He was an assistant at the Manila Observatory from 1902 until 1912.

In October 1904, *Father John J. Thompkins, S.J.*, arrived in Manila. To give even a summary of all the work of Father Thompkins would consume pages. After only two weeks in Manila we find him with a fairly well planned schedule of works. He begins with the American soldiers in two of the Manila barracks. Then he goes to the Civil and Military Hospitals in the

city. At the same time he visits Bilibid Prison where he establishes the League of the Sacred Heart and gives a triduum to the prisoners. His next work is a triduum to the sailors and marines at Cavite. After this there is a retreat to be given at Cebu, and then, immediately following this, another retreat for Americans in San Ignacio Church in Manila's Walled City. This last retreat was given in company with *Father James McGeary, S.J.*, of the Missouri Province who, in 1904, had taken up work at the Manila Observatory besides teaching Catechism and organizing a sodality at the government's normal school in Manila. Father Thompkins and Father McGeary were also accustomed to visit the American battleships in Manila Bay in order to hear the confessions of the sailors. In addition to all this round of work Father Thompkins taught English and Chemistry at the Ateneo de Manila.

When in October 1905, Father Thompkins left for Vigan, in the province of Ilocos Sur, he had many friends in Manila, especially among the Americans. He is deservedly called the "Apostle of Vigan", having labored in the Ilocano country for seventeen years. Broken in health, he was compelled to return to the States, where, until his death in 1937, he continued working for his beloved Philippines, giving lectures on the Islands, sometimes three and four in one day and at different localities.

The same year in which Father Thompkins left for Vigan to begin his long apostolate there, two priests and two scholastics arrived from the States. The new arrivals were *Father Dennis Lynch, S.J.*, and *Father Philip M. Finegan, S.J.*, of the Maryland-New York Province; *Mr. Christopher A. Reilly, S.J.*, and *Mr. James R. O'Neill, S.J.*, from the Missouri Province. Mr. Reilly taught English at the Central Seminary of San Javier in Manila. Mr. O'Neill taught English at the Ateneo.

Father Dennis Lynch was a veteran missionary, having worked in Jamaica for five years. Assigned to the Island of Mindanao, he worked at Cagayan and

among the Manobos and Bagobos, the mountain peoples of eastern and central Mindanao. In 1909 he reports having baptized 500 infidels or children of infidels in the large province of Davao. That same year he received special praise from General Bandholtz who, in his report to Acting Governor General Cameron W. Forbes, wrote of the valuable assistance received from Father Lynch during the Davao mutiny of June 6th. In 1910 Father Lynch returned from Mindanao a physical wreck. Returning to the States he recovered sufficiently to be able to go to Bombay, India in 1916. After seven years in India Father Lynch again returned to the Philippines and worked in Manila until his death there in 1934.

Father Finegan had been appointed to teach at the Ateneo de Manila but it was not long before his zeal and generosity found many other opportunities to be of service. He preached frequently in the Cathedral, gave missions and sermons to the American soldiers in and about Manila, was the first American chaplain to the 3,500 prisoners of Bilibid, and was very busy with lecture and pen in defending Catholic interests against attack. To Catholics in America he explained the need for more Filipino priests to save the faith of the Filipinos, and through a letter to the New York Herald, which appeared in that paper on Dec. 29, 1905, he appealed to American Catholics for financial aid. He wrote a long historical article on the Philippines for the Catholic Encyclopedia. During the cholera plague of 1908, Father Finegan visited San Lazaro hospital daily. In the August of 1910 he began editing the first number of "The Little Messenger of the Sacred Heart", a monthly for the young people of the Islands. From April 17th to May 12th, 1911 he ran a dormitory for 150 young men who were in Manila for the Teachers' Vacation Assembly. He also took charge of the 100 Filipino athletes who visited Manila during the Carnival.

The care and supervision of the students who came

to study at the government schools of Manila aroused Father Finegan's very special interest. For their benefit he directed two dormitories, one for young men and another for girls, conducted sodalities, and gave regular instructions to both boys and girls. This work was considered so beneficial that Archbishop Harty commissioned Father Finegan to visit the States in 1912 in order to collect funds for the erection of more dormitories. During his tour in America he lectured as often as five times a day. His appeal brought $25,000, much of which went towards the building of the present Saint Rita's Hall, a boys' dormitory now under the direction of the Maryknoll Fathers. Father Finegan was not destined to return to the Islands to complete this undertaking as Superiors decided to retain him for work in his own Province.

The 1906 arrivals were *Father Oliver M. Semmes, S.J.*, of the New Orleans Province (then the New Orleans Mission) and *Father James P. Monaghan, S.J.*, of the Missouri Province. Father Semmes worked in Manila and later in Zamboanga. He is at present on the Jamaica mission. Father Monaghan* taught English at the Ateneo, did work at the Observatory and ministered to the spiritual needs of the American Catholics in the city. He began the first Catholic dormitory in the Islands and took charge of "The Harty Club" for boys. Upon his departure in 1908, Father Monaghan was well liked by the American community, Catholic and non-Catholic alike, as is evidenced by the gift of one thousand pesos tendered to him at a surprise *despedida*. Back in the States he continued to help the work in the Philippines by soliciting donations from American Catholics.

In 1907 there arrived two priests and a scholastic. The scholastic, *Mr. Joseph J. Daley, S.J.*, taught English at the Ateneo. *Father A. Becker, S.J.*, taught English at the Ateneo for one year and was then assigned

* Not to be confused with Father John J. Monahan, S.J., "The Padre of the Press", who labored zealously in the Islands from 1923 until his death in 1926.

to work in Davao. In 1909 he went to assist the Spanish Jesuit, Father Valles, at the large Culion Leper Colony which had been founded five years previously by the well-known Dr. Victor Heiser. Undoubtedly the best known of the 1907 arrivals is *Father William M. McDonough, S.J.*, the "Apostle of the Moros". From 1907 to 1910 Father McDonough had been stationed at Manila, engaged in the work of the ministry among the Americans. In 1910 he was sent to Zamboanga and in 1911 to Jolo in the Sulu Archipelago where his "parish" included the entire archipelago. Here he worked alone for seven years among the Moros (Mohammedan Filipinos). Certainly the work was not easy and, during those days, very dangerous, yet Father McDonough found time to write his famous Moro catechism, a task requiring much patience and study. On May 13, 1920 he died in Zamboanga, a martyr to his zeal. In the December of that same year *Father Jeremiah M. Prendergast, S.J.*, and *Father Edward P. Duffy, S.J.*, the last of the "advance guard", arrived in Manila.

From 1901 to 1921 American Jesuits had been carrying on work which was truly pioneer and, with the changed order of things, it was up hill all the way. These pioneers had seen for themselves the great need there was for men to continue the work which was being all too quickly undone by the pressure of new forces at work in the Islands. "Send us English speaking Jesuits"—that had been the plea of Father Algue to his Provincial Superior in Aragon back in 1898 and the plea had become more urgent with the years. With the year 1921 came the first large group of American Jesuits.

On Tuesday, July 12, 1921, twenty Jesuits from the Maryland-New York Province arrived in Manila. From that date on the ranks of the Jesuits in the United States have been regularly supplying man power to a work that has been making steady advances but which is still overwhelmingly fruitful for further development. The first American rector of the Ateneo

de Manila was *Father Francis X. Byrne, S.J.* At his departure from the Islands Governor General Wood stated that America had lost its best known and most efficient leader in the Philippines.

On April 17, 1927, the final separation of the Philippines from the Aragon Province was announced by Very Reverend Father General and the mission was assigned to the Maryland-New York Province. That same year saw the appointment of the first American Superior, *Father James J. Carlin, S.J.*

The year 1942 marks the four hundreth anniversary of Xavier's landing in the Orient. Through the intercession of that great pioneer missionary of our Society, may God grant the ravages of the present war be spared those many missions whose foundations have been hid at the cost of so much sacrifice!

SACRED HEART RETREAT HOUSE FOR PRIESTS, AURIESVILLE, N. Y.

Report on Second Year of Operation

December thirty-first, 1941, marked the close of the second complete calendar year for this Retreat House. It opened for retreatants in October, 1939. The growth of the work from that date is shown by the following statistics:

1939: 18 retreatants, representing 8 dioceses and 3 religious congregations.

1940: 49 retreatants, representing 13 dioceses and 5 religious congregations.

1941: 69 retreatants, representing 23 dioceses and 7 religious congregations.

Thus the year concluded shows a forty percent increase in enrollment over the preceding year, with a corresponding increase in the number of dioceses and religious orders represented. The director feels that this progress is highly gratifying, although he frankly admits that he had hoped for a 100% increase in 1941.

Three elements conspired to frustrate this hope: The first was that the Eucharistic Congress, which many Bishops urged in place of the annual retreat, entailed in many cases the expenditure of all the time and money which the priest could spare for one year. This explanation was not excogitated for the occasion, but suggested by the diocesan priests themselves. The second element was the very reasonable action of the Bishop of Brooklyn in desiring all his priests to attend the diocesan retreat this particular year for special reasons. (In the two preceding years Brooklyn sent more priests here than any other diocese.) The third element was the coincidence of a remarkable number of cancellations for bona-fide reasons like sudden death or sickness in the family. The proportion of such was

so high last year that it is not likely to be often repeated.

In addition to the now customary circularizing of thousands of priests, the paid advertisements were repeated, and the news items inserted in all the Catholic papers through the N. C. W. C. An article by the Rt. Rev. Msgr. J. R. O'Donoghue, of Mobile, Ala., in the June issue of the *Ecclesiastical Review*, and one by Father Charles McManus, S.J., in *America* did much to publicize the work favorably.

The Archdioceses and Dioceses represented among priest-retreatants of 1941 were: Baltimore, Boston, Chicago, Cincinnati, Montreal, New York, Philadelphia, Toronto, Altoona, Brooklyn, Buffalo, Cleveland, Denver, Harrisburg, Hartford, Mobile, Ogdensburg, Omaha, Pittsburgh, Richmond, Rochester, Springfield, and Trenton. There were also one or more retreatants from each of the following Orders or Congregations: Dominican Fathers, Graymoor Fathers, Pious Society of Saint Charles, Josephites, Paulists, Carmelites, Columban Fathers.

Particularly worthy of note during the year 1941 were the following features of the enrollment:

A considerable broadening of the field from which the retreatants are drawn, with a representation from two Canadian dioceses; the fact that a Dominican Father, himself a preacher of retreats to priests, returned to make the Exercises of St. Ignatius here for the second time, and expressed his intention of coming back a third time. The fact that the retreats are attracting each year a larger proportion of the younger clergy. More than twenty priests have expressed a desire to make the full thirty-day retreat, but the various difficulties, common or individual, have thus far prevented the accomplishment of this desire.

More consoling than the numbers, is the type of retreat made by the priests who have come here. Their silence and prayerfulness is an inspiration. So strictly are the usual conventions of retreat observed that, although no ruling has been laid down to that effect,

permission is usually secured from the director for even the most necessary conversation, as, for example, when two retreatants wish to arrange to travel together on their departure. Most do not regard the retreat as merely an opportunity to tone up the spiritual life, but in more Ignatian fashion, seek in the exercises a complete overhauling of their priestly lives and ideals.

Our Fathers, Scholastics, and Brothers may be interested in the following selection of typical statements, culled from the letters of appreciation which have been sent in by priests after their retreats:

A priest of high standing in his diocese writes: "With all my heart I thank you for the good you have done my soul. This has been the deepest religious experience of my soul."

From another of similar standing: "This retreat has changed my whole outlook on life, and all my ideals". A veteran priest makes the statement: "Father, if I had had a retreat like this thirty or forty years ago, my whole priestly life would have been different."

A young priest testifies: "The retreat was an instrument of Divine Providence in reshaping my way of life."

Another does not hesitate to say: "In some respects the retreat was the greatest event of my life. The fruits of that time continue—at least in retaining *in mind* the ideal presented, the following of Our Lord."

These statements may be regarded as testimonies to the continued efficacy of the Exercises themselves, by God's grace, since, in the presentation of the points, eloquence is carefully avoided, and the length of time devoted to the points rarely exceeds by much the limit proposed by St. Ignatius for ideal circumstances. The exercitants' own meditations and consequent elections really constitute the Auriesville retreat.

THE DIRECTOR

HISTORICAL NOTES

THE ORIGINAL COPY OF THE LETTER ON OBEDIENCE

It may seem strange that a letter calculated to produce perfect harmony between subjects and superiors should for years have been a source of contention among some of the most prominent men in the early Society. Not that the doctrine contained in this ascetical and psychological masterpiece was the cause of this trouble, for with the invincible logic of St. Ignatius and the love that prompted the letter there can be no quarrel. Rather it is precisely because the document was so esteemed and valued that the difficulty came about at all.

There had been trouble brewing in Portugal for a number of years. It may have been due, as Polanco suggests in his "Cronicon", to defective training. Or it may be that the excessive mildness of Fr. Simon Rodriguez, then Provincial of Portugal, was to blame, or that both were at the root of things. Whatever the cause, it was certain that the obedience of a good many Jesuits in Portugal was decidedly not all it should have been. So much so that in a letter dated Dec. 17, 1552, and addressed to Fr. Diego Mirón, who succeeded Fr. Rodriguez as Provincial, St. Ignatius could write: "From reports I have from Dr. Torres, whom I sent in my stead to visit you in the Lord, I gather that there is among some of ours, and these not a few, a notable failing in that virtue which is more essential than any other in this our Company, and in which we are most lovingly recommended to excel by

the Vicar of Christ in the Bulls of our institute, I mean respect, reverence and perfect obedience to superiors, who take the place of Christ Our Lord. Knowing . . . how much I desire this virtue in my brothers, you may appreciate what sort of contentment was mine when I learned that there are among them those who boldly tell their superiors: "You should not ask me to do this." Or: "It is not good that I do such." and who do not wish to perform what is commanded them, and by sign and deed display so little reverence and interior submission . . . to him whom they should revere as the one who takes the place of Christ Our Lord, and as to such humble themselves in all things before His Divine Majesty." [1]

To remedy this condition St. Ignatius penned, in March 1553, his famous letter on obedience, which more than any other single factor contributed to the correction of the unfortunate conditions in Portugal. Accordingly, as was proper, the Portuguese Jesuits treasured this letter, and regarded it as one of their most valuable possessions.

Now when Fr. Ribadeneira was writing his life of St. Ignatius, which was published in Naples in 1572, he requested the Fathers in Portugal to let him have the letter. They did so. But for some reason or other, when the work was finished, Fr. Ribadeneira failed to return the document.

The Portuguese Province, naturally, wanted it back. Superiors and even Provincial Congregations bent every effort to obtain its return. The Provincial Congregation that convened on April 15, 1587, for instance, sent to Fr. General Aquaviva a recommendation, "nemine discrepante", that his Paternity should order Fr. Ribadeneira to return to the Province of Portugal certain manuscript documents, especially the Letter on Obedience of St. Ignatius, "Which he long ago borrowed, and which he still keeps, without having any need for them."

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[1] *Monumenta Ignatiana.* Ser. 1, Vol IV, P. 560.

Fr. General replied that he considered the request just and reasonable, that he would commend the affair to the Provincial of Toledo, and that he would himself write to Fr. Ribadeneira about it.

But in 1590 the letter had not yet returned, and Fr. Nicholas Pimenta, who was elected to represent the Province of Portugal at a Congregation of Procurators, carried to Rome a memorial from his Provincial, Fr. John Correa, urging a new effort to obtain the document. Fr. General Aquaviva advised Fr. Pimenta to stop at Madrid on his way home and see Fr. Ribadeneira about it. But whether the meeting actually took place or not cannot be verified. Subsequent events, however, would indicate that it did.

When Fr. Ribadeneira died in 1611, Bro. Christopher López, for thirty-three years his constant companion and faithful attendant, gave to his Rector, Fr. Hernando Lucero, some relics, as Fr. Ribadeneira had commanded, among which was what he affirmed to be the original Letter on Obedience. This, he declared, was in Polanco's hand, except that the signature and the closing: "Vostro en el Señor Nuestro" were in the Saint's handwriting.

Fr. Lucero attests that he himself put the relic in the sacristy of the Imperial College Chapel, with orders that it be carefully kept. And it is an historical fact that the letter was kept in an artistic frame, in the Chapel of Our Lady of Good Counsel in the Imperial College of Madrid. Upon the suppresssion of Charles III, the relics of the Imperial College became the property of the Canons of St. Isidore. But the letter somehow or other came into the possession of the Royal Society of St. Ignatius, and was by the daughter of its Prefect, Doña Manuela Aldámar, given to the Province of Toledo in 1904. It was then placed in the Professed House in Madrid, and there venerated as a priceless relic.

However, when Fr. Alcázar published his "Crono-history of the Company of Jesus in the Province of Toledo", some interesting facts came to light. Because

at the same time Fr. Antonio Franco was working on a history of the Portuguese Province, and he was, as he wrote, amazed to read the categorical assertions made by the Spanish Father regarding the Original Letter and its possession by the Toledo Province, since he was, as he says, fully persuaded that the Original Letter reposed among the relics in the College of Coimbra. He started an investigation at once, and as he thought, in the College of Coimbra was a case containing the Original Letter.

Since both men were careful and accurate historians, the question naturally rose: "Who has the Original?"

Fr. Manuel Espinosa Polit of the Vice Province of Ecuador has recently advanced the most plausible solution to date. He believes that the Original really was at Coimbra. When Fr. Pimenta returned home after the Procurators' Congregation, he says, he must have stopped at Madrid and obtained from Fr. Ribadeneira the document so long desired, giving him in exchange a duplicate copy, signed by St. Ignatius, and sent, as was the custom in those days, by a "safer way" to Coimbra. This, as being the same as the original, Fr. Ribadeneira would have been only too happy to treasure, and on his death, leave it to his beloved Province of Toledo. For, as Fr. Francisco Rodrigues writes in his "Historia da Companhia de Jesus na Assistência de Portugal" "It is difficult to allow, not merely that the Portuguese Fathers would at last resign themselves to be deprived of a treasure they valued so highly, but that Fr. Ribadeneira should have been a man and a religious of so hardened a conscience as stubbornly to refuse to return what belonged to another, especially in the case of so cherished an object, and one so insistently claimed by its legitimate owners."

At the moment it makes very little difference who was right. The Original Letter of Coimbra disappeared at the time of Pombal's persecution. And the Original Letter in Madrid was destroyed when the Communists

burned down the Professed House in 1931. The only extant copy is one brought back from Goa, and dated January 16, 1554. This is kept in the National Library in Lisbon.

KURT BECKER, S.J.

ST. IGNATIUS ON WORK AND PRAYER AGAIN

The interesting note of Father Phillips on the interdependence of work and prayer according to St. Ignatius[1] concludes that the familiar saying; "Work as if all depended on yourself and pray as if all depended on God" is to be found in its original form in a passage from the writings of Father Pedro Ribadeneira.[2] The brief dictum and the longer paragraph do, in fact, substantially agree. Ribadeneira is, moreover, an excellent witness. Not as good as Ignatius himself, but one whose testimony cannot easily be gainsaid. His statement, however, since it occurs in a description of the Ignatian method of government, may profitably be examined in the light of some established Ignatian principles.

A longer study of this question, written from a considerably different viewpoint, appeared some years ago in Germany[3] from the pen of Father Karl Kneller of the Lower German Province. Here we learn that the form of the maxim given in our *Thesaurus* and reproduced by Father Phillips (p. 69) appeared first apparently in the *Scintillae Ignatianae* (1705) of the Hungarian Jesuit Gabriel Hevenesi under January 2nd. The reference is *Apud Nolarci* as in Franciosi,

[1] *Woodstock Letters*, February 1942, pp. 69-72.

[2] *Monumenta Ignatiana*, Series IV, t. I, p. 466.

[3] *Zeitschrift für Aszese und Mystik*, vol. 3 (1928), pp. 253-256.

L'Esprit de Saint Ignace. In the *Life of St. Ignatius* by Padre Carnoli (Nolarci) Father Kneller could not discover the dictum but he did find an episode originally related by Ribadeneira.[4] A translation of Ribadeneira's text runs as follows:

> When the Marquis of Sarria was taking up his post as (Spanish) ambassador at Rome, he did not welcome our Father as was fitting when Ignatius came to pay him a first visit, either because the ambassador did not know who he was or simply forgot. Since our Father surmised that the reason was that the Company had not made more of him by relying on his favor as that of a principal patron, he told me that he intended telling the ambassador that thirty-six years before our Lord had given him to understand that in matters pertaining to His holy service he should use every possible good means, but then put all his confidence in God and not in the means, and that if his Excellency desired to be one among them, the Company would accept him as such, but that he should know that the Company's hope was not based on the means, but on God on whom she relied."

This passage at first sight seems to reinforce the one quoted by Father Phillips from Ribadeneira, but the nuances are somewhat different and the distinction between divine help and human means is not so sharply drawn. In his *Life of St. Ignatius,* Ribadeneira tells this same tale again but with variations. Here the principal passage runs:

> "Dicam illi et apertedicam me ante 30 (sic) annos a Deo didicisse ut in iis efficiendis quae Dei sunt, omnia auxilia conquiram sed ita ut non in externis adjumentis spem meam sed in ipso Deo . . . constitutam putem." [5]

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[4] *Monumenta Ignatiana,* Series IV, t. I, p. 391.

[5] Liber V, Caput 9 (p. 502 in Antwerp edition of 1587. I am indebted to Father Phillips and Dr. Wilkinson of Georgetown for this verification of a text cited in the *Zeitschrift.*) Father Kneller is probably right in thinking that the thirty years mentioned here are to be preferred to the thirty-six of the other text. And he is also very probably correct when he connects the divine light mentioned here with the determination of St. Ignatius to take up protracted study after his return to Spain from the Holy Land in the spring of 1524.

Comparing his two accounts of this same incident, it is safe to say that Ribadeneira allowed himself a certain amount of liberty in using his memories of St. Ignatius. Again one is tempted to conclude that these passages contain the first form of Pedro's information which was afterwards put into the abstract and included in the *De ratione S. Ignatii in gubernando*. We do not have to think that Ribadeneira deliberately misinterprets Ignatius. Yet it is undeniable that his accounts of the incident do vary considerably. And it does not seem farfetched to suppose that the paragraph of the *De ratione* is yet another formulation of the same memories by one who was, it must be remembered, one of the greatest writers of his age.[6] Again, if Ignatius was accustomed to use such a vivid expression, it is strange that it has not been found in his writings nor in those of Nadal, Laynez, and Polanco, all of whom were nearer the Saint than was Pedro Ribadeneira.

It is fairly evident, however, and this is Father Kneller's conclusion as well as that of Father Phillips, that the familiar saying can be traced back to Ribadeneira, although in him it is not always found in the somewhat agressive form of the *De ratione*.[7]

We do not have to rely on Ribadeneira, fortunately. We have a letter from St. Ignatius to St. Francis Borgia, which was written in the year during which the interview with the Marquis took place (1555), and

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[6] E. Fueter, *Geschichte der neueren Historiographie*, p. 283 in 3rd edition, considers Ribadeneira's *Vita Ignatii Loiolae* the finest biography by a Humanist. "Der Humanismus hat keine Biographie hervorgebracht, die sich dem Werke Ribadeneiras an die Seite stellen liesse."

[7] Archbishop John Ireland used the dictum in the familiar form in the much discussed preface which he wrote for Walter Elliott's *Life of Father Hecker*. The sentence, which is not in quotation marks and is not attributed to St. Ignatius reads: "We must work as if all depended on us, and pray as if all depended on God." (Second edition, 1894, p. XIII)

contains the maxim, or a very similar one, in Ignatius' own words.[8] In translation it runs:

> Being accustomed to look to God our Lord in all things as it is His will that I should do, I hold it an error to confide and trust in any means or in human efforts in themselves alone; and I do not consider it a safe method to commit the whole affair to God our Lord without trying to make use of what He has given me. Indeed it seems to me in our Lord that I must use both these parts desiring in all things His greater glory and nothing else.

This passage has a truly Ignatian ring. And it does not support the familiar form of the dictum on work and prayer. Ignatius does not say that he is accustomed to work as if everything depended on his efforts. Rather he tells St. Francis that we must look to God's will in all things and not trust in human means and efforts alone. Ignatius does not say that he is accustomed to confide as if everything depended on God. Rather he thinks that it is not right to rely solely on God without making use of the means we have. And it is noteworthy that there is no distinction in this passage between divine help and human means at least in the sense that God is excluded from the latter. For Ignatius the human means are also the gift of God "Que me ha dado." We expect this from the author of the Fourth Point of the *Contemplatio ad amorem*: "The fourth point is to see how all good things and all gifts descend from above, as my limited power from the Supreme and Infinite Might on high." Ignatius taught his sons to unite the active and contemplative life by finding God in all things (17th Rule of the

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[8] *Monumenta Ignatiana*, Series I, t. IX, p. 626. In the Spanish the passage is a subordinate clause which gives the motives for certain orders: "Mirando á Dios N. S. en todas las cosas, como le place que yo haga, y teniendo por error confiar y esperar en medios algunos ó industrias en sí solas; y también no teniendo por uia segura confiar el todo en Dios N. S., sin quererme ayudar de lo que me ha dado, por parezerme en el Señor nuestro que devo usar de todas dos partes, desseando en todas cosas su mayor alabança y gloria, y ninguna otra cosa; ordoné . . . . In this form the maxim is not the sole property of St. Ignatius since it appears before his time in Gerson and after him in St. Vincent de Paul, as Father Kneller notes.

Summary). The conviction that all that is good comes from God appears everywhere in his writings.

When Father Pourrat writes that Ignatius "emphasized still more, perhaps, (than God's part) man's part" in order to counteract Lutheran pessimism, he failed to take due account of Ignatian balance. In the letter to Borgia just mentioned not only is God's part insisted on in the first place, but the part of God in human effort is expressly mentioned in an already somewhat involved phrase.

The formulae of Father Ribadeneira can, no doubt, be properly understood. Father Kneller defends the orthodoxy of that of Hevenesi which had been questioned. In considering the maxim of Father Pedro Ribadeneira, two quite different attitudes are possible: one doctrinal, the other psychological. Granting that Ignatius used the familiar form, there could be no doubt of the correctness of his doctrine; and the "as if" could not reasonably be represented as anything more than a psychological attitude or a mode of acting. Is such an attitude, however, compatible with the well-known Ignatian principle which urges that we seek God in all things? Was St. Ignatius not too much of a realist to ask us to use now the mask of a Pelagian and again that of a Quietist? He himself was accustomed to look to God's good pleasure in all that he did.

In conclusion, it can be pointed out that the *Selectae S. Patris Nostri Ignatii Sententiae* can no longer be considered to be composed, exclusively at any rate, of quotations from the Saint's writings or of his verbal statements. The fact seems to be that the *Sententia* under discussion was never either written or uttered by St. Ignatius himself. An entirely authentic selection could be made to supplement not only the brief pages of the *Thesaurus* but also larger works like that of Hevenesi.

EDWARD A. RYAN, S.J.

OBITUARY

FATHER WILLIAM J. McGARRY

1894-1941

William J. McGarry was born on March the 14th, 1894 in the town of Hamilton in Massachussetts. Hamilton was then and is today a small country town on what is known in Boston as the North Shore. It is about twenty-five miles from Boston on the railroad to Portsmouth, N. H., and the town is so small that one railroad station serves the two towns of Hamilton and Wenham. Hamilton, though it is on the North Shore, is not a sea coast town; it is inland and in the good old days when the world was at peace and millionaires played, this was one of their very select autumn playgrounds. That era of American life has passed but the North Shore, Hamilton and the Myopia Hunt and Country club still remain as names reminiscent of that something which has gone.

This was the locale but certainly not the milieu in which young William McGarry was born and lived in his early youth. His father was an employee of the Myopia Club and was comfortably well off. He owned his home and a piece of land, with a stable and usually one or two horses. There was always food and clothing aplenty, but the McGarrys were "natives", whole worlds apart from "the brahmins" in manner of life and in ideals and, of course and perhaps above all, in race and religion. Bill was brought up here, and here he lived, until his entrance into the Society. Always short and sturdy, he learned to skate and to ride a horse almost as soon as he learned to walk. All his life he retained a real golf swing acquired first as a pigmy sized caddie on the Myopia links.

Somehow during his course of studies in the Society he never gave the impression of being athletic. If he played baseball at all it was in the Sunday league and he was no star there. Golf had not come into its own at Woodstock and horse back riding was not an ordinary recreation of the scholastics. Yet every once in a while some hidden talent would come to light in surprising fashion.

Not too many years before he died, he was standing in front of the Xavier House at Keyser Island, South Norwalk, Conn., with two other priests of about his own age who had always been athletic. Some how, the conversation turned to speed of foot and he remarked that he could beat the pair of them. The remark was greeted with hoots of derision. He picked up his habit —neither of the other two was wearing one—and down the stretch in front of Keyser Island, proceeded to run away from the pair of them after the manner in which "the fastest human" was wont to outdistance all rivals.

He entered Boston College High School in the fall of 1907. From Hamilton to Harrison Avenue, Boston, is still a long journey. It was far longer then. A train ride of three quarters of an hour brought him to Boston's North Station and from there, with two or three other students who entrained at Salem or Lynn, he walked, or ran, to the High School. This is a good stiff half hour's walk but it saved a nickel twice a day, and in those times when men did not speak so blithely and glibly of billions, a nickel was still five cents.

Four uneventful formative years followed. Accrediting agencies were unknown; electivism and vocationalism had not yet put their blighting touch on secondary education, and the course which he followed was that prescribed by all the catalogues of the Maryland-New York Province. Strangely enough, perhaps, the records do not show that in these years he was marked as an exceptionally brilliant student. Though always a ranking student and though his marks were consistently

high, he never actually led his class and won few, if any, special prizes. Yet in that record a discerning eye can see the mustard seed which was to grow into extraordinary scholarship—the fact that he could master each and every form and branch of knowledge which was presented to him.

On August 14, 1911, he entered the Society of Jesus at the Novitiate of St. Andrew-on-Hudson. The same qualities of steadiness and sturdiness marked his life here, both as a religious and as a student. Never effusive or hilarious, he was ever happy, cheerful, generous, hard-working and sane—fine, plastic modelling clay for the formation of a Jesuit.

From 1915 to 1918, he made his philosophical studies at Woodstock College, Maryland; and now, perhaps for the first time, he really began to give notice that he was on his way; not so much from the fact that he was a brilliant metaphysician—despite all his acquired learning, he never really was that—but from the fact that he could attack and completely master each subject offered, as and when it was offered. He was ranked as one of the best in philosophy; he had an objection in first year and a defense in second year. He was one of the best in the chemistry course. After second year he was one of a select few who worked with Father Brock on physics and mathematics, and in third year he acquired sufficient knowledge of elementary astronomy to teach it later on in regency. In his free time he read French and Spanish.

His regency of four years was spent at Fordham University, New York, and his schedule is something to gaze at. If a scholastic of today received such assignments he would probably feel in duty bound to make representation to an accrediting agency, and if an agent of such association were to go over that schedule he would probably want to close Fordham forever.

When Mr. McGarry arrived at Fordham in the late summer of 1918, the college was functioning as a Students' Army Training Corps. All the students of

the college, except those who were not yet eighteen years of age and those who were physically unfit, were enlisted men in the United States army and navy. To these soldiers and sailors, Mr. McGarry taught mathematics from algebra through the calculus. Shortly before Christmas, the Students' Army Training Corps was disbanded and there was just time enough before the Christmas vacation to re-organize classes on a college basis in order to begin the second term in January.

In his second year, he was assigned to teach Fourth Year High School—Latin, Greek, English and Mathematics. In his third year, he taught astronomy in the college, and physics, history and Spanish in the High School. Father Jessup was, at the time, Dean of the College and High School, and as his health was not good, Mr. McGarry was assigned to help him in the office with more or less the title, and certainly all the work, of an assistant dean. Along in the beginning of the second term, Father Jessup's health failed completely and he was relieved of his work.

Mr. McGarry was told by his Rector to carry on for a few days until Father Provincial appointed a new Dean. That new Dean was appointed at status time in the following summer and meanwhile, during the intervening six months, Mr. McGarry carried on. Those who were at Fordham at the time testify to the fact that there was no fuss or bother; everything went along smoothly, the Dean's office functioned, classes, class rooms, examinations and the hundred and one details of an office were attended to, and meanwhile Mr. McGarry was teaching his own three or four subjects.

Today this accomplishment of his has become more or less a legend; yet those who were there at the time, perhaps because of the very fact that things functioned so smoothly, saw nothing very remarkable in it. Yet it is so remarkable as to be unique in so far as living Jesuits of the province can recall.

His fourth and last year of regency was normal again; he taught Astronomy, French and Mathematics in the college, and gave a course in the elements of philosophy to the pre-medical students.

An echo of the busy years which Mr. McGarry spent as a regent at Fordham, and one which is very revealing of the man himself, comes in a chance remark which he made years later. A Jesuit from another Province, who lived with him in those later years, wrote upon hearing of Father McGarry's death: "What a loss his death is . . . He was a holy chap. One day we were chatting and he let slip the following fact that will interest you. He was speaking of the early rising in the college at Fordham and how he had at times to let his meditation go. He added however that in theology he had made up every hour he had lost!"

From 1922 to 1926 he made his theological studies at Woodstock College, Maryland, and on June 28, 1925, he was ordained by Archbishop Curley in the Dahlgren Chapel at Georgetown. During his first two years of theology, he had been ear-marked for special studies in Patrology; accordingly, during these years he read widely and deeply the works of the Fathers of the Church. At the end of this period, however, Superiors decided that he should specialize in Scripture, since in addition to everything else which he had been learning, he manifested a very special aptitude for languages; in fact a pecular affection which he had for the masoretic points made him the pride and joy of the Hebrew professor.

At the end of his Tertianship which was made at St. Andrew-on-Hudson, Poughkeepsie, N. Y., from 1926 to 1927, he was told definitely that he was to go to the Biblical Institute in Rome for the opening of classes on November 1. The final separation of the New England province from the mother province of Maryland-New York had taken place on July 31, 1926; and in the spring of 1927, the ordinandi and, later on in the summer, the other theologians who belonged to the New England Province, were transferred from

Woodstock to Weston, where the classes for the four years of theology were to be inaugurated in the fall. The staff of professors was apparently complete.

One evening in early October, Father McGarry was at St. Francis Xavier's in New York with his passport in his pocket and his trunk already aboard ship, awaiting a noon sailing for Europe on the following day. But it seems that a deal for the borrowing of a Scripture professor had fallen through and a phone call from the Provincial in Boston summoned Father McGarry back to Weston College, Mass., to teach Scripture and Hebrew during the following year. As it turned out, from March to June of that same year, owing to the illness of Father Cotter, he also taught the Introduction to Scripture and conducted the repetition in Fundamental Theology.

Theologians who were in his class of Scripture that year maintain to this day that he was never afterwards quite so good, quite so interesting and inspiring as a teacher of Scripture as he was that year. Rome, according to their verdict, made him a learned scripture scholar but more or less spoiled him as a professor of Scripture. Later generations had no basis of comparison so that must remain a moot question.

The following year, Father Gruenthaner was loaned to Weston and Father McGarry went to the Pontifical Biblical Institute in Rome. Here he completed in two years the course which usually requires three, and at the end was awarded the degree of Licentiate in Sacred Scripture, *summa cum laude.*

Returning to Weston College, he remained there from the fall of 1930 to July 1, 1937, and the mere listing of his work during these seven years is in itself a panegyric. From 1930 to 1935, he taught Scripture, the Old and New Testament but mostly the New. During one semester of one of these years he taught Natural Theology. From 1935 to 1937, he taught Long Course Dogma. From 1930 to 1934 he was assistant Prefect of Studies and Dean of Philosophy. From 1934 to 1937, he was Prefect of Studies.

Over this whole period of seven years he taught Hebrew and Biblical Greek to the regular classes, and both of these subjects, together with Syriac, German and philosophical Greek, to groups of special students. During one year, 1936-1937, he gave a course on The History of Israel at the Boston College Graduate School.

This was surely a full period of his life, the full flowering of the scholarly learning which he had been acquiring over the years. When the history of Weston College comes to be written, these years, fruitful beyond the telling, will surely merit that he be considered one of the founding fathers of the College; and it is surely meant, too, that he await the last Judgment in that place which was the great love of his life.

Until now he had been blessed with exceptionally good health. He had never had a headache. Up to the time when he came to Weston, he had never had a tooth filled. Shortly afterwards, when he had his first toothache, he went right to the dentist and made him pull it out. Once when the flu was mildly epidemic at Weston, he had a slight dose of it and his bewilderment was truly ludicrous. It was at this time that the doctor in examining him, picked up a slight heart murmur.

Nothing to worry about, he told the Rector. But this did serve as an additional argument for the Provincial to use in persuading Father General that Father McGarry should not go back to Rome to complete his doctorate studies. Father General had urged that this be done but allowed postponements on representation that Father McGarry could not be spared at Weston. In the back of every one's head, too, was the firm conviction that once Father McGarry went to Rome, he would be kept there.

On July 1, 1937, Father McGarry was appointed Rector of Boston College. His appointment was hailed by the press, alumni and general public; but in the Society, the appointment was not greeted with the

same acclaim. True, many thought it a master stroke, feeling that what was required in these times was an outstanding scholar to lead the destinies of the College in the ways of higher education. Others wailed and moaned at the fact that a man exceptionally gifted for the work which he was doing in the education of Jesuits was thus completely removed from this sphere of work. Certainly, from Father McGarry's angle it was a complete disruption.

Once, shortly before this time, when some one told him that he was getting too fat, he remarked that it made no difference—he would spend the rest of his life in a chair anyway. Little he knew. Now the professor had become a college president. Nonetheless, he threw himself into the new job with the same earnestness and energy which had marked his whole life as student and as teacher. As president of the college, in a very short time he became a real power in the various schools. He was anything but a nominal pastor of the church. He found, too, that as President of Boston College he was in constant demand as a speaker at this, that and the other affair—student, alumni, civic and religious.

Rather foolishly, perhaps, he accepted every invitation where he could possibly do so and once again the versatility of the man was amazing. With no background or experience as a public speaker, in the beginning he was more than adequate because of the clarity and solidity of what he said and the utter simplicity with which he spoke. But in a very short while, he devoloped a real eloquence and was in demand now, not merely because he was President of Boston College, but because he was considered one of the best speakers in the Boston area. Everything seemed to indicate that his term as Rector of Boston College would be fruitful in many ways.

But it was all short-lived. The first break came in the spring of 1938, less than a year after his appointment. His health failed and he who had never been ill,

who knew not the meaning of sickness, was thrown completely out of stride. At first it seemed to be a nervousness and a sleeplessness. He would go to North Andover Retreat House, Mass., for a few days rest and come back, raring to go. But in twenty-four hours, he was as badly off again. He went through the spring and summer that way, half on and half off the job. At the end of the summer, he was assigned to give the diocesan retreats at the seminary in Brighton. He had never given a retreat of any kind before and partly, perhaps, because of his illness and partly, too, because of his lack of experience at any kind of retreat work, let alone the giving of the spiritual exercises to priests, the retreats did not go too well; and none realized it better than he. That hurt him a lot, physically and mentally.

By this time it was known, at least to a few, that the doctors had found a serious heart condition. The disease was a rare type, either congenital or a relict of a childhood rheumatic fever.

In the latter part of 1937, the Directors of the America Press judged that it would be advisable, because of certain information that had been received from this country and abroad, for the Society in this country to inaugurate the publication of a periodical devoted to theology. Father Talbot, the President of the American Press and Father LeBuffe, the Business Manager, discussed the matter at length. In February, 1938, the proposal was made to Father Joseph Murphy, Provincial of the Maryland-New York Province. At the annual meeting of the Fathers Provincial in May, Father Talbot presented a survey of the business and financial aspects, and was delegated by the Fathers Provincial to inquire into the editorial possibilities.

In July, 1938, under the auspices of the America Press, a conference was held at the Inisfada Scholasticate, Manhasset, N. Y. Representatives were present from five faculties of theology: Woodstock College, Md.; Weston College, Mass.; St. Mary's College, Kans.; St. Mary of the Lake Seminary, Mundelein,

Ill.; and Alma College, Calif. Though not a professor of theology, and not a representative of the Theologates, Father McGarry was invited to attend. Furthermore, he was chosen to preside. And when the conference closed, he was deputed to send out a questionaire to all professors of theology, seeking their views on the possibility of publishing a scientific journal of theology.

It was quite well agreed that the natural and logical editor of the new periodical would be Father McGarry. But he was Rector of Boston College, and had served only two years. With the agreement of Father James H. Dolan, Provincial of the New England Province, Reverend Father General, in January, 1939, named Father McGarry the first editor-in-chief of *Theological Studies*. In August, he was relieved of his rectorship, and took up residence at the Domus Scriptorum, Campion House, New York.

Father McGarry was the happiest man in the Society, for he looked upon his rectorship as a task of obedience, and he longed to return to his life of study and scholarship. Particularly, he welcomed this new appointment as an opportunity to write. It has been said that every day, since his Juniorate, he had composed some piece, carefully and studiously, as practice in authorship.

During the summer of 1939, he worked tremendously hard organizing the editorial department, securing articles and authors, reading and writing on current theology. He did not have the slightest interest in the format of the new periodical, nor in the business and financial departments. He thought solely in the terms of the contents. The first issue was published in February, 1940. It consisted of 96 pages. The December, 1940 issue was enlarged to 144 pages. His plans were growing more expansive for future issues. Apart from the articles, the greater number of pages were filled by him, with ease in writing, but only after ceaseless hours of research.

In addition to his labors as editor of *Theological*

Studies, he fulfilled his ambition to write books. In January, 1940, was published his first theological work, *Paul and the Crucified.* In April, 1941, his ascetico-theological commentary on the discourse at the Last Supper, *Unto the End,* was issued. This was followed in December of the same year, by his Advent treatise, *He Cometh.* He had partly completed another volume at the time of his death, and had in preparation a series of books dealing with the liturgical seasons of the year. These volumes, although issued in rapid succession, were wealthy in sound theology and inspirational spirituality. Had he been permitted to continue, he would have become the greatest of our American spiritual writers. Methodical as always, he had drawn up for himself a "writing schedule" for several years to come. At the top of this schedule which he had set himself, he had written: *Homo disponit, Deus autem disponat.*

At Campion House, the residence of the editors of *America,* he was beloved by the Community and he himself was supremely happy. Always jovial, always charitable and patient and understanding and sympathetic, he became a key-man in community life. He came to be in great demand for spiritual conferences and retreats, and thoroughly enjoyed such work as interludes in his writing and editing.

Though never really unwell, his heart condition grew more serious. He knew the gravity, but used to smile about it and put his trust in God, since doctors could not do much for him. He was quite well aware, especially toward the end of 1940, that he might die at any minute, and understood, also, that he might live for years. The attacks would come, no matter what he did: he would survive or he would die. He had no preference, except the will of God. Meanwhile, he studied, he wrote, he edited, he preached, normally, but without overstraining himself. He never expressed the slightest worry about his heart ailment. He put

his life and his death, completely and with full agreement, in the hands of God.

The first real heart attack which he suffered occured on Christmas Eve, 1940. He had come to Boston because of the serious illness of his step-mother. She died that morning. He was to say his Christmas Masses at the convent of the Cathedral School where his sister was stationed. Going into the Cathedral rectory that night, after walking up two flights of stairs, he collapsed and became unconscious, but rallied quickly just as one of the curates was preparing to anoint him. He said his three Masses, remarking characteristically to the Superioress just before he began, that if he collapsed at the altar, she should not be upset at all but just call another priest to finish the sacrifice. That remark must have been a big help to Sister's recollection.

In February, 1941, he tumbled to the floor of a Broadway street-car, and woke up in the presence of a doctor and a priest, who had anointed him. He was brought back to Campion House in a police ambulance, and the next day was feeling well and working as usual. On Shrove Tuesday, after a visit to some friends, he collapsed on the street, at the door of their building and was brought back to their apartment. Two days later, he felt ready to continue his normal activities.

That May he was going to Georgetown to give a retreat to the medical students and just before the train pulled into Washington he suffered an attack. Afterwards he would roar laughing about the picture of himself, perfectly conscious by now, being pushed across the railroad station in a wheel chair; and how the colored porters started when, arriving at the taxi stand, he calmly threw off a blanket, stood up and walked over to a cab and instructed the driver to take him to Georgetown. He gave the retreat.

In the beginning of July, 1941, two days after he had finished a retreat to the Sisters of Notre Dame in

Lawrence he had the most severe attack and recovered consciousness as the priest was anointing his hands. He used to say that his disease was a wonderful blessing—the attacks came so suddenly that he had to be ready at every instant to meet Our Lord. "Moreover," he said, "there is no pain. It is a very easy way to die. I just float off. But, do say a little prayer that I have time and thought for at least an ejaculation because in all the attacks up to the present I do not seem to be able to concentrate on that. I am just wondering if I shall be able to reach a post or a chair for support before I fall." This was two weeks before his death.

In the meantime, he had been going to a new doctor in New York who, after a thorough examination, told him that he could go on as he was doing provided he did nothing which required physical exertion. He was told that he could do desk work and give retreats and that he could look forward to a long life. I do not think that Father McGarry himself was convinced for an instant; nevertheless, he reported this doctor's verdict in such a convincing way that he did succeed in allaying some of the fears of others.

September 23, 1941, was a warm, humid day. Shortly after lunch, he left Campion House to take the train to Ronkonkoma, Long Island, where he was to begin a retreat at the Convent of the Cenacle. The night before, he had remarked that it would be safer if he did not take the subway, because of the stairs and the air. But when he was going, in response to questioning, he declared that he never felt better. Perhaps he thought he felt too well, for he did take the subway at 110th Street.

As reconstructed by one who interviewed those who had part in the final scenes, the story is as follows. He left the subway car at the 59th Street Station, apparently feeling an attack coming on. He walked slowly across the platform toward the stairway, evidently seeking to get out in the air. Near the phone booth, close to the gates, he slumped down. Some men

carried him to a bench, doused him with water and fanned him. The station agent called the police, the office of the Chaplains Aid Society, near by, and the Paulist Fathers. The ambulance surgeon pronounced him dead. Rev. William J. Guinan, a chaplain from Fort Dix, arrived about the same time and gave him conditional absolution, and Father R. E. Gilbert, C.S.P., coming a short time later, administered Extreme Unction.

He was taken to the West 68th Street Police Station, and there identified by the Superior of Campion House. His habitual smile was on his face, as he lay there on the rough table in the rear room. The policemen spoke in lowered tones and were gentle as nurses. By chance, the city doctor who released his body had been his student at Fordham. That evening, he was on his way back to Boston College and to Weston.

Because the capacity of the domestic chapel would be overtaxed, the office of the dead was chanted and the requiem Mass was said in the auditorium of the Boston College Library. The presence there of the secular clergy in unprecedented number was a glowing, personal tribute to Father McGarry, far more impressive than any eulogy could have been. He was buried at Weston College, surrounded by all the members of the community to which he had given so generously and unsparingly of that hundredfold which God had bestowed on him.

As he turned to walk away, I am sure that every Jesuit there that day was filled with a sense of loss, even of tragedy. There was no feeling in this of sorrow for Father McGarry. All knew that he would have had it so. But the sense of loss—of loss to the Province, to the Society and to the Church—was overwhelming. As an ex-Provincial remarked: "If a provincial dies, after a little while Father General appoints some one else; but when a McGarry dies he just isn't replaced." There was a feeling too of bewildering tragedy—the wondering if, perhaps, it could have been averted. For the moment, perhaps, yes. But there was always

another moment, at any time. This much is certain; Father McGarry was happy and joyous about it all even to the very end; and if he knew the *futuribles* then as he no doubt knows them now, he would have chosen as ideal this life which he actually did have on earth, a life filled to overflowing with happy work for the Society of Jesus, for the Church and for Almighty God.

Looking back over his life one would say that Father McGarry's outstanding possession—outstanding at least in this sense that it was most known and appreciated in and out of the Society,—was his profound learning and scholarship. At the basis of this, of course, was a tremendous capacity for hard work and an intense desire and enthusiasm for knowledge. He was gifted with a prodigious memory. Cultivated most assiduously by him, it was not the rote type of memory but one which served as a faithful handmaid to intellect, a seemingly inexhaustible storehouse where everything which he ever learned was catalogued and filed.

His most notable gift of intellect was perhaps a clarity of thought and an almost intuitive sense of truth. He was dogmatic, of course, he could not help but be so—and even stubborn in holding an opinion; but as some one remarked rather ruefully on a certain occasion, "The big trouble is that most of the time he is right and no one man has any right to be right as often as he is." As a religious he was solid and regular, unostentatiously devout with all the simplicity of the truly learned.

Because his own intense love of the Society swept aside any other consideration where the good of that Society was concerned, he had no patience where he found in others human weakness which was rapine in the holocaust. Because he himself had been blessed with apparent good health for most of his life, he had little real sympathetic understanding of the fact that others could not work so hard as he did. He could be and was on occasion very blunt of speech. Because of

all this, he appeared at times, when he held responsible positions, to be stern, severe and even hard, but underneath it all, was a warmth and a tenderness which those who knew treasured as a pearl beyond price.

After his death, his sister who is a religious of the Congregation of St. Joseph, remarked; "I never could understand how anyone thought him stern. I never think of him but as laughing." Most of those who knew Father McGarry well feel the same. He had a truly sublime sense of the ludicrous; and now that he is gone, the memories which remain are not those which picture him, chin out and his mouth in a straight line, but those which portray him as laughing—with a chuckling gurgle on the sound tract. If we put this all together, defect and virtue, human and divine, the composite is very much a perfect Jesuit and very much a man. May he rest in peace.

BROTHER GEORGE HERMANN

1872-1941

Brother Hermann was born at Wellendingen in the diocese of Rottenburg, Germany, April 1, 1872. He was the first of seven children: five sons and two daughters. The three oldest were born in Germany, the remaining four in the United States. At the age of ten he came to this country with his mother. His father had emigrated some years before that. His family settled in Independence, a town near Cleveland, Ohio. The Jesuits had a parish in Brighton, now called South Brooklyn, also near Cleveland. George received his early education in the public school and completed it in the catholic school.

In 1891, at the age of nineteen, he registered at the Jesuit High school in Cleveland, St. Ignatius College at the time. Evidently God's grace was upon him long before, for he soon began to show signs of a vocation to religious life. His father did not approve of such a life for his first born and told him so in a rather emphatic manner; for, as the writer of these lines was informed many times, he punished him physically, and when his son continued "in his evil ways" took him away from the school. George had to go to work after that.

If sacrifice is a sign of piety and holiness, George Hermann who endured physical punishment for God's sake, certainly manifested the mettle from which Jesuits are made. Especially is this clear when we are informed that at the age of twenty-one, when he was no longer under the domination of parents, he secretly left home, as St. Stanislaus did, and presented himself to Jesuit Superiors for his test in the religious life.

On the ninth of September, 1893, Brother Hermann began his novitiate at Prairie du Chien, Wis., where the Buffalo Mission of the German province had its American novitiate.

In those days laymen were not employed so readily in our houses for work as they are today. For that reason George Hermann, though still a novice, was summoned to Canisius College, Buffalo, where a boarding school was conducted by the German Jesuits, and he was put in charge of the large wardrobe (students' and Jesuits') for about a year and a half. Though quite successful in this work, he was "promoted" to another position, that of cook, in which he remained for 32 years. I need not add how well he acquitted himself of this assignment; his years of faithful service in the kitchen prove his docility, his spirit of obedience and humility. He served as cook at the College of the Sacred Heart, Prairie du Chien, Wis., for about ten years, at Canisius College for 18 years and at St. Ann's, in Buffalo, for three years. The writer of these lines feels certain that the Eternal

Judge welcomed him at the heavenly portals with "Well done, good and faithful servant."

Brother Hermann's health began to fail after twenty-four years of fidelity and devotion in the kitchen. In all these years he neither requested nor received any protracted respite or vacation. A state of nerves was the result, with the consequent irritability that usually accompanies such a condition.

The outstanding feature of Brother Hermann's spiritual life was his spirit of sacrifice which he manifested throughout the years in which he was, so to speak, chained to the kitchen stove. When an acute condition of diabetes compelled him to give up his work and to retire to the novitiate for the care of his health he devoted much of his time to prayer. He was loath to be a burden to others. For that reason he would not permit, even in his blindness, infirmarians or others to assist him unless it was absolutely necessary. Brother often prayed that he might die and go to God and he expressed wonder that God took useful Fathers or Brothers and passed him by. God listened to his prayer on the fourth day of December 1941. May his faithful soul rest in peace.

BROTHER FERDINAND STEIMER

1860-1941

Brother Steimer had been in retirement at St. Andrew's Novitiate, Poughkeepsie, for eight years before the day of his death, which occurred on the feast of the Immaculate Conception, 1941. His Heavenly Mother took the good and faithful servant home on her feast day.

Brother Steimer was born in Baden-Baden, Ger-

many, April 13, 1860, the son of James and Ulrich Steimer. Prior to coming to this country he served as a cavalry officer in the German army. His character, temperament and bearing, kind though it was, are evidence of German military training. He emigrated to the United States shortly before he entered the Society. He joined the army of St. Ignatius on the eleventh of March, 1886, and from that day until the Supreme Commander summoned him back he distinguished himself on the field of Jesuit appointments and duties. He served as a faithful infirmarian (and every Jesuit knows what that means in devotedness and love for sick brethren) for the greater part of his religious life.

He took care of the sick at Woodstock and at Fordham for seven years and later at Holy Cross College. Later still he was transferred to St. Joseph's parish in Philadelphia (Willings Alley). He served also at the novitiate of St. Isaac Jogues at Wernersville, Pa., and at Seven Springs Sanatorium, Monroe, N. Y. He was also in charge of the sacristy at St. Peter's Church, Jersey City, N. J., for a period of time.

At the time of his death he was survived by a niece who was a Mercy nun, Sr. M. Josepha, at Albany, N. Y.

Brother Steimer was a prayerful religious and faithful to his duties. In the years of his retirement at St. Andrew's he suffered much from the affliction which Divine Providence thought fit to place upon him and he bore his pains patiently. Though he yearned to be with God and be freed from this earthly painful sojourn he waited like a brave soldier, without grumbling, for the summons. May his soul rest in peace.

VARIA

The American Assistancy.—

MARYLAND-NEW YORK PROVINCE

During the scholastic year 1940-41 Fordham University commemorated its one-hundredth annniversary with a number of different literary, scientific and philosophical conferences. This centenary was the occasion for a congratulatory letter from the Holy Father to the Rector of the University. "With sincere affection", His Holiness said, "I unite myself in spirit with the Maryland-New York Province of the Society of Jesus and with the moderators, professors, alumni and friends celebrating the centenary of so magnificent an institution. And this joy of soul grows the more when I recall that I too belong to the ranks of your alumni, and when I reminisce over the visit we made to your University some years ago, when we saw with our own eyes your constantly exhaustive labors for God and country. Therefore in accordance with our office as Vicar of Christ on earth and with a view to the precious legacy left with us by Him for the sake of mankind, we are even the more overjoyed by reason of the fact that for the long period of a hundred years your University has always taught and propagated the principles of Christian education, without which all education is barren, and indeed, positively dangerous, a threat as it is to individuals and all human society alike . . ." This letter from the Holy Father was read at the alumni banquet. The academic sollemnities of the closing day of the celebration were attended by the Apostolic Delegate, fifteen members of the Ecclesias-

tical Hierarchy, the Governor of the State of New York and more than five-hundred other notable personnages. The President of the United States sent the Vice-President, Henry Wallace, as his representative; a congratulatory speech was delivered by this official.

* * * *

We append here the number of those who, from the Universities, Colleges and High Schools of this Province, have, between the years 1930 and 1939, embraced the religious or sacerdotal life:

	Society of Jesus	Secular Clergy	Other Orders
1930	45	35	13
1931	48	39	14
1932	56	36	14
1933	53	48	21
1934	52	34	12
1935	41	21	11
1936	38	27	8
1937	45	14	9
1938	60	21	15
1939	52	21	10

Novices entering the Society in the Philippine Islands have not been included in this tabulation. There were 18 such last year. Thus the Schools of the Md.-N.Y. Province, not including the Philippine mission, gave the Church in the last decade 913 vocations. At the close of the decade there were 1247 secular priests numbered among their alumni.

* * * * *

On April 30, 1942 the American Classical League announced that Mr. John J. Schneider, S.J., a member of the Poetry class at Wernersville, had been awarded a gold medal for his verse "Camilla", which took first place in the Latin division of a national contest sponsored by the League. Mr. Henry Lavin, S.J., a member of the Rhetoric class, received honorable mention in

the English division for his verse "Horace". Both verses were published in the May issue of the "Classical Outlook", the official organ of the League.

CALIFORNIA

A number of Fathers from the Mexican Province have taken over a mission in San Diego among the poor Mexicans, who number about 4,000.

MISSOURI

Radio League of the Sacred Heart

Almost four years ago Father Eugene Murphy began a series of brief broadcasts in honor of the Sacred Heart; they are sent out every morning at 8 o'clock over station WEW at our University in St. Louis. The program contains, in addition to several prayers and the consecration of the entire day to the Sacred Heart, a short spiritual exhortation and an appropriate hymn. The entire broadcast lasts no longer than a quarter of an hour, but it has accomplished wonders among both Catholic and non-Catholic listeners especially among the laboring class of the region, the sick inmates of public charitable institutions and the poor negroes of whom 85% are said to own radios despite their poverty. It is estimated that about 200,000 listen in daily. Many workers take in the program while driving to work. A booklet, *Heart speaks to Heart*, has been got out to accompany the radio programs and is enjoying a wide distribution among the radio audience.

From Other Countries.—

ROME

In our preceding issue we presented the figures of the Spiritual Bouquet which the American Provinces forwarded for presentation to the Holy Father on the occasion of the Quadricentenary of the Society of Jesus. The Spiritual Bouquet in its final form, embracing the offerings sent from all the Provinces of the Society, was as follows. Due to the conditions of world-wide war many Provinces and Missions were not represented in these totals.

Beatissimo Patri
Pio XII
Christi in terris Vicario
SOCIETAS IESU
a prima sui Apostolica approbatione
quarto exeunte saeculo
pii gratique animi ergo
venerabunda offert ac dedicat

SS. Missae in 1ª int.	22,475
SS. Missae in 2ª int.	48,451
SS. Missae auditae	1,019,819
SS. Communiones	960,962
Visit. SS. Sacramento	2,074,330
Coronae B. V. M.	1,296,266
Orat. eiaculat.	15,125,538
Mortificationes	3,686,780
Actus aliar. virtut.	7,378,499

Also from Rome comes news of great interest to Ours in the current new edition of the *Catalogus ac Status Causarum*, published ecclesiastically. Among the *Causes* listed are those of fifty Jesuits. There are two Jesuit Beati, John de Britto and Bernardine Realino, for whose canonization nothing is now wanting save the ceremony of canonization itself. Two other Jesuit Beati, Claude de la Columbiere and Joseph

Pignatelli, require the canonical establishment of one further miracle each for their *Causes* to be likewise complete.

Among the Servants of God whose *Causes* comprise the other forty-six Jesuit entries in the Catologue, the most recent is Father Thomas Esteban (Prov. of Castile) who was slain by communists in China in 1934. Another is Brother Francis Garate who died in the odor of sanctity in 1929 after spending 41 years as porter at the University of Bilbao. Other recent *Causes* are those of Fathers Ginhac, Petit, Friedl, etc.

THE BALTIC COUNTRIES

There are few of Ours in these countries, but at present they appear to be safe and actively working. We have been forbidden to teach in Lithuania, but otherwise our Houses, which so far have suffered little damage, have been returned to us. More than 20 priests, none of them Jesuits, were murdered by the Bolshevists before their withdrawal. Two of Ours who had been some months in concentration camps were released by the people themselves before the advent of the German Army. In Latvia hope is abandoned for Father Pudans whom the Russians deported. Archbishop Edward Profittlich, S.J., Apostolic Administrator in Esthonia, was similarly deported but appeared, at latest advices, to be receiving humane treatment.

BELGIUM

Practically all of Ours who were taken prisoners of war have now returned to our Houses. There is partial military occupation of the Tertianship at Tronchiennes

but the Tertians continue to live in that part which is left for our use. Our colleges for externs are all continuing in operation. The physical weakness of the students has caused the hour for the first classes each day to be changed to late in the morning, in order that the students may have more sleep. Shortage of coal for the heating of school rooms has also considerably lengthened the winter holiday periods. Retreat Houses have practically ceased from the holding of closed retreats, because of military occupation and because of the difficulty of assembling sufficient food for a group of any large size. On the other hand, scattered retreats to small groups have become very numerous and borne excellent fruit.

The League of the Sacred Heart has been most active in Belgium during the present times of disaster. An impressive example of its spiritual leadership was given during the lenten time of last year. Under its auspices, in all the parish churches of Belgium, one member of each Catholic family attended Mass each morning, offering the Holy Sacrifice in their common name for the intentions of the Holy Father.

Even in this period of war, pilgrimages to Our Lady's shrine at Oostakker, near Ghent, continue to be most numerous. During last May the pilgrims in attendance at the shrine averaged nearly 20,000 each day.

Seventy Novices were received into the Society in the two Belgian Provinces last September.

BOHEMIA

The Bohemian *Messenger of the Sacred Heart* has been suppressed by the government. Its editor, together with the Superior of our Residence in Prague, Fr. Kolacek, and Fr. Nemec, a Professer of Philosophy,

have been thrown into concentration camps. Great crowds of the faithful continue to frequent the Church of St. Ignatius, in Prague, of which Fr. Kolacek was in charge before his imprisonment. Eleven Novices were received into the Society in this Province during the past year, 1941.

CENTRAL BRAZIL

The capital of Brazil publically commemorated the fiftieth anniversary of the Encyclical *Rerum Novarum*. This was the occasion for holding a National Congress of Social Justice by Father Roberto Saboya de Medeiros. The closing session was attended by the President of the Republic, Cardinal Leme and a number of Government Officials. Through the efforts of Ours the Government took official recognition of the anniversary and placed a beautiful large bust of Leo XIII in the Hall of Honor at the Ministry of Labor. Father Leopoldo Brentano, by means of the working men's circles of which he is the director, has also taken active and effective part in these events.

ENGLAND

About fifty priests of the English Province and twelve volunteers from the Irish Province are now engaged as chaplains in the armed forces. Due to the large numbers called to such work the Tertianship has been closed for the present year. Many scholastics have been called up by the Government for labor on the country's farms. Those who had received the Tonsure, however, were exempted by the authorities from this conscription.

FRANCE

It is now possible to give some figures on casualties among French Jesuits as a result of the war. Known for certain as killed are 7 priests, 12 scholastics and 2 brothers. Still held captive by the Germans are 42 priests, 70 scholastics and 8 brothers. Most of our colleges for externs continue to function and students attend in large numbers. In our Theologate at Fourvière, there are 185 theologians. In the Philosophate at Valse 120 philosophers are studying. There are 31 Novices in the Province of Champagne, 34 in the Province of Lyons, 21 first-year Novices in the Province of Toulouse. An excellent apostolate is being exercised by the theologians at Fourvière who are publishing a series of cheap and popularly written apologetic and theological booklets, entitling the series "Le Témoignage Chrétien". The Novitiate of the Province of France has recently celebrated its one-hundredth year of existence. During that century it was driven from one to another of seven different locations and trained 2,250 Novices for the Society.

GERMANY

Our Fathers, despite great difficulties and obstacles in their way, continue to accomplish priestly work of great importance. At least twelve Houses, especially in the Rhineland and in Westphalia, have been suppressed in recent months. Generally, however, some few priests have been able to remain at the Churches attached to these Houses for the continuance of public worship. Most of our publications have had to be suspended, including the *Stimmen der Zeit* and the German *Messenger of the Sacred Heart.* There are very few Novices, since practically all young men are conscripted for military service or public labor projects. More than four hundred Scholastics and Brothers

are under arms and many young Fathers are engaged in medical services. The most recent statistics which are available list 27 of Ours as killed in action, 38 wounded, 74 decorated for valor. Two German Jesuits appear to have been captured by the Russians. One of these killed in action was Father Stadelhofer who, seeing that the parachute troops were without chaplains, volunteered for that post and was killed at Corinth. Recently about 50 of Ours returned to our Houses after discharge from the armed forces.

HOLLAND

Many periodicals, including the Dutch *Messenger of the Sacred Heart,* have had to cease publication. Our Colleges continue to function, although in some cases the college buildings have been seized by the occupying forces and it has been necessary to continue the work of teaching in many small rented houses. Fourteen Novices were received at the Novitiate in September. The House of Retreats at Spaubeeken was host in 1941 to 3156 youths and men who made the Exercises. This number represents a distinct advance over preceding years. In 1940, the exercitants numbered 2294; in 1939, 2330; in 1938, 2415.

ITALY

There are about forty Jesuit fathers among the military chaplains of the Italian armies at present. In a recent address, Very Reverend Father General exhorted them to heroic efforts in a work so proper to our Society.

The Professed House of the Gesu in Rome, after many years of partial re-occupation by the Society, has been at last restored in its entirety by the Italian Government.

In token of his affection for the Society of Jesus, His Holiness Pope Pius XII has marked the occasion of the Society's quadricentennial anniversary by giving into its keeping the Chapel at *La Storta,* together with a Residence soon to be erected there. In this Chapel, it will be remembered, St. Ignatius was granted the vision in which he heard the words: "Ego vobis Romae propitius ero".

On the 22nd of September, 1941, the Pontifical Seminary at Naples, built by Pius X and entrusted to the Society in 1926 by Piux XI, was destroyed by fire. Only the chapel, the library and the *aula maxima* survived the conflagration. None of Ours, however, nor any of the students were injured in the disaster.

MEXICO

Conditions here grow better day by day, and despite the fact that the secular laws antagonistic to our interests still remain on the statute books, Ours have become enabled gradually to enjoy the peaceful common life of our institute.

The first Eucharistic Congress to take place in the city of Chihuahua deserves especial mention. The event was attended by our many Indian alumni and a huge concourse of boys and girls from the neighboring Tarahumara mountains despite the many difficulties of travel in those parts. All were the cause of much comment and admiration by reason of their great piety. At the special Holy Hour which was held for them in the Cathedral Church they said their prayers and sang hymns in their own Tarahumara language. The Governor of the State received them and they entertained him with an exhibition of their tribal dances. If a comparison is made between the successful efforts of our Missionaries here and the definitely dismal outcome of secular efforts in the same direction, one cannot help but rejoice in the striking results that our mission efforts have attained in Tarahumara.

According to the periodical *Sodalitas* the decision of the National Confederation of Mexican Councils to hold a general convention of all the councils in the Capital was most enthusiastically received by all sodalists. The Archbishop of Mexico City and many other Bishops and directors of Congregations actively supported our Fathers in its preparation. Father José M. Altamirano headed the promoting committee. About 2,000 sodalists attended from the 20th to the 27th of April. The Holy Father sent his paternal blessing. Every session of the Congress was marked with extraordinary unity of spirit and a beautiful simplicity combined with fitting splendor.

POLAND

There were last year 23 Novices in the two Polish Provinces. What the future holds is unknown as the occupying powers have forbidden the reception of any more candidates by Religious Institutes.

Of the two sections of Poland, that which has been occupied by the German forces is the scene of the greater suffering and suppression for Ours. It is absolutely forbidden to conduct missions or to give the Spiritual Exercises in public. All activity of religious associations is suppressed rigorously. The Collegium Maximum at Cracow was taken over in its entirety for a hospital last June and the community simply dispersed, except for two Fathers and three Brothers who were permitted to continue in their rooms above the sacristy of the adjoining Church of the Sacred Heart. Other Houses in this part of Poland have been added to those seized by the German forces. The acute shortage of food among Ours was alleviated through the kindness of the American Provinces and the Vice-Province of Slovakia.

At present there are about 80 Jesuits from this section of Poland in the concentration camps. Most of

them are in Dachau. Among those at Dachau, during 1941, four priests, one scholastic and one brother died. Of the fate of some of Ours who were imprisoned at Gdynia and elsewhere in October, 1939, there is still no news whatsoever.

By contrast that part of Poland which was under Russian domination before the offensive of 1941 presented a much brighter picture. Public services in the churches proceeded tranquilly and for the most part unimpeded. Enormous taxes were imposed, however, by the Russian government. Thus in 1940 one Jesuit Church had to pay the equivalent of more than $20,000 in such taxes. These rates were advanced even more in the period of 1941 while the Russians still remained in command. Only the generous contributions of the faithful made such payments possible. What the situation has become since the German armies again overran this part of Poland is not yet clear.

SLOVAKIA

In the diocese of Scepusa the diocesan seminary has just been entrusted to the direction of the Society. At Bratislava a new boarding college is being built on grounds given by that city for the purpose. Father Polony continues to edit the periodical *Actio Catholica,* together with a weekly newspaper which has a circulation of 30,000. Due to the impossibility of sending its scholastics abroad for theological studies at the present time, the Slovakian Vice-Province has bought a House at Banská Bystrica for this purpose. The new theologate will accommodate 45 theologians. This city is situated in central Slovakia and was once a center from which the Jesuit Fathers for 150 years exercised an apostolate which won that whole region to the Faith. At present there are 28 Novices in the Novitiate at Ruźomberok.

SPAIN

Worthy of note is the immense activity being poured into closed retreats for working-men throughout Spain. At the Retreat House at Loyola alone, in 1940, such retreats for five entire days were made by 2,200 persons. In these retreats the employer continues the worker's salary during the period which is devoted to the exercises so that his family may not suffer hardship. The expenses of the House of Retreats are likewise met in part by contributions from the same employers.

In Asturias these retreats, under the direction of *The Catholic Social Apostolate,* are winning back great numbers of the working-men whom Communism had torn from the Church.

Catechetical work is likewise most actively pursued by our Fathers throughout Spain. At Granada 2500 children receive catechetical instruction from the scholastics. At Alicante, by the activity of Ours in the schools and public food-centers, about 7000 children are so taught the fundamentals of their Faith. More than 11,000 children are receiving instruction in the catechism under the direction of our Fathers in the vicinity of Barcelona.

Prison chaplaincies are engaging the Spanish Jesuits in large numbers. Ours have been entrusted with the spiritual welfare of the prisoners at Barcelona, Burgos, LaGuardia, Madrid, Toledo, Uclés, Murcia, Seville, Granada, Azpetia, etc. The scope of this work is suggested by the fact that in the prisons of Burgos alone there are more than 6000 inmates.

MISSIONARY COUNTRIES

Missionary statistics seem to be of their very nature delayed statistics. Those from which the following items are selected have just arrived in this country,

but they are dated just before the present war began, —1939. They are a series of comparisons which convey some impression of the contribution which Ours are making to the never-ending missionary apostolate of the Church.

Of the 32 native Bishops then governing missionary dioceses, 10 were Jesuits. Of the 1,071,000 baptisms during the preceding year, Ours had administered 160,000. Of the 37,421 schools then in operation in mission countries, 10,869 were conducted by the Society. Fifteen of the twenty-four Universities in mission lands were under Jesuit administration. The number of periodicals being edited in the missions was 346. Of this number 80 were published by missionaries of the Society.

Books of Interest to Ours

College Physics. *By William T. NcNiff.*—Fordham University Press—1942.

The last ten years have seen the publication of a profusion of College text books on Physics, the great majority of them maintaining a uniformly high standard of expository excellence. It is therefore a real tribute to both the author and publishers that the present volume emerges in the midst of severe competition as a model of pedagogical clarity. Its 650 odd pages display throughout a care, both in the wording of the text and in the selection of diagrams, that bespeaks the experience of the competent and thorough teacher.

The material in the book is more than would be needed for the present survey courses which are given to most Arts students, but it should be especially useful for pre-Medical students, containing as it does chapters on "Physiological and Therapeutical Effects of Changes in Air Density", "Electricity as a Therapeutic Agent" as well as an excellent section on X-Rays.

The present book is actually a third edition of a previous text in two volumes by the same author which has been combined under one cover and brought up to date.

As the publication is dated 1942 this reviewer was somewhat dissappointed in not finding a discussion of the M.K.S. system of units.

The most recently corrected value of the electronic charge does not seem to be given and a bit too much space is afforded to an outmoded television system. Also Boethe and Besker are given credit for the discovery of the neutron although Chadwick has been awarded the Nobel Prize for that distinction.

These minor criticisms are far outweighed by the substantial value of the book considered as a whole and should obviously not affect the choice of those teachers who are considering the adoption of a new text for the coming year.

J. S. O'Connor, S.J.

STATISTICS

RETREATS GIVEN BY FATHERS OF THE MARYLAND - NEW YORK PROVINCE

1941

Diocesan Clergy

Newark, N. J.	2	450
Paterson, N. J.	2	86
Auriesville, N. Y.	10	69
Ogdensburg, N. Y.	2	148
Richmond, Va.	2	97
Los Angeles, Cal.	2	270
Boston, Mass.	2	412
St. John's Newfoundland	1	71

Seminarians

Darlington, N. J.	2	293
Overbrook, Pa.	1	132

Orders of Men

Jesuits

Georgetown University, Washington, D. C.	2	12
Gonzaga High School, Washington, D. C.	2	26
Loyola College, Baltimore, Md.	2	12
Georgetown Prep. School, Garrett Park, Md.	2	8
Loyola High School, Towson, Md.	2	22
Woodstock College, Woodstock, Md.	4	516
St. Peters College, Jersey City, N. J.	2	24
Tertianship, Auriesville, N. Y.	3	137
Brooklyn Prep. School, Brooklyn, N. Y.	2	32
Canisius College, Buffalo, N. Y.	2	8
Canisius High School, Buffalo, N. Y.	3	43

Inisfada, Manhasset, N. Y.	2	13
Fordham University, New York, N. Y.	2	54
Regis High School, New York, N. Y.	2	28
Xavier High School, New York, N. Y.	2	26
St. Andrew on Hudson, Poughkeepsie, N. Y.	6	523
Bellarmine Hall, Blue Ridge Summit, Pa.	2	139
St. Joseph's High School, Philadelphia, Pa.	2	26
Novitiate, Wernersville, Pa.	5	375
Alma College, Alma, Cal.	1	108
Society of African Missions		
St. Anthony's Mission House, Tenafly, N. J.	1	7
Society of the Atonement		
Catholic University, Washington, D. C.	1	53
Society of St. Columban		
St. Columban's College, Silver Creek, N. Y.	1	13
Maryknoll		
Maryknoll, Maryknoll, N. Y.	1	66
Pallotine Fathers		
Our Lady of Mt. Carmel, New York, N. Y.	1	20
Salvatorians		
Scholasticate, Lanham, Md.	1	22
Christian Brothers of Ireland		
Iona School, New Rochell, N. Y.	1	25
Brothers of the Holy Cross		
St. Vincent de Paul's, Albany, N. Y.	1	13
Marist Brothers		
St. Ann's Hermitage, Poughkeepsie, N. Y.	4	269
Brothers of Mercy		
Novitiate, Buffalo, N. Y.	1	21

Xaverian Brothers		
Sacred Heart Novitiate, Fortress Monroe, Va.	1	50

ORDERS OF WOMEN

Little Sisters of the Assumption		
Convent, Walden, N. Y.	1	30
Sisters of the Assumption		
Ravenhill, Philadelphia, Pa.	1	19
Blessed Sacrament		
St. Elizabeth's, Cornwells Heights, Pa.	3	332
Xavier University, New Orleans, La.	1	89
Bon Secours		
Convent, Baltimore, Md.	1	30
Carmelites		
Monastery, Baltimore, Md.	1	19
Monastery, Morristown, N. J.	1	12
Monastery, Bronx, N. Y.	1	18
Cenacle		
Convent, Lake Ronkonkoma, N. Y.	1	61
Convent, New York, N. Y.	2	142
Convent, Newport, R. I.	1	30
Charity		
St. Elizabeth's, Convent Station, N. J.	6	1,452
Our Lady of Angels, Brooklyn, N. Y.	1	48
St. Agatha Home, Nanuet, N. Y.	1	34
Mt. St. Vincent, New York, N. Y.	6	1,242
Christian Charity		
Mallinckrodt Convent, Mendham, N. J.	3	282
Christian Doctrine		
Marydell, Nyack, N. Y.	1	35
Sts. Cyril and Methodius		
Sacred Heart Villa, Danville, Pa.	2	288
Divine Charity		
St. Joseph's Hill, Staten Island, N. Y.	1	75

Divine Compassion		
House of the Holy Family, Bronx, N. Y.	1	7
Good Counsel College, White Plains, N. Y.	2	182
Dominicans		
St. Joseph's, St. Joseph's, N. Y.	2	195
St. Dorothy		
St. Patrick's Academy, Staten Island, N. Y.	1	30
Convent, Providence, R. I.	1	18
Franciscans		
St. Agnes, Rehoboth, Del.	1	71
St. Francis Hospital, Wilmington, Del.	1	16
St. Ann's, Buffalo, N. Y.	1	29
Stella Niagara, Buffalo, N. Y.	1	34
St. Francis Hospital, Poughkeepsie, N. Y.	1	17
St. Anthony's Convent, Syracuse, N. Y.	3	303
Mt. Alverno, Warwick, N. Y.	2	80
Our Lady of Angels, Glen Riddle, Pa.	1	295
St. Joseph's Hospital, Reading, Pa.	1	25
Good Shepherd		
Convent, Washington, D. C.	1	17
Convent, Baltimore, Md.	1	17
Convent, Morristown, N. J.	1	14
Convent, Wickatunk, N. J.	1	15
Convent, Albany, N. Y.	2	28
Convent, Brooklyn, N. Y.	1	30
Convent, Buffalo, N. Y.	3	154
Convent, Peekskill, N. Y.	3	59
Convent, Troy, N. Y.	3	79
Convent, Clarks Summit, Pa.	1	10
Convent, Philadelphia, Pa.	1	15
Convent, Germantown, Pa.	1	30
Convent, Pittsburgh, Pa.	1	44
Grey Nuns		
St. Peter's Hospital, New Brunswick, N. J.	1	21
Heart of Mary		
St. Joseph's Institute, Brooklyn, N. Y.	1	45

Nardin Academy, Buffalo, N. Y.	1	62
St. Elizabeth's School, New York, N. Y.	1	85
St. Joseph's School, Bronx, N. Y.	2	86
Holy Child Jesus		
Old Knoll School, Summit, N. J.	1	15
St. Walburga's Academy, New York, N. Y.	1	60
Convent, Broadway, New York, N. Y.	1	18
Convent, Suffern, N. Y.	1	28
St. Edward's Convent, Philadelphia, Pa.	1	29
St. Leonard's Academy, Philadelphia, Pa.	1	40
Rosemont College, Rosemont, Pa.	3	171
Convent, Sharon Hill, Pa.	3	219
Helpers of the Holy Souls		
St. Elmo's Hill, Chappaqua, N. Y.	1	22
Immaculate Heart of Mary		
Villa Maria, Stone Harbor, N. J.	1	180
Faithful Companions of Jesus		
St. Joseph's Convent, Fitchburg, Mass.	1	45
Jesus and Mary		
Convent, Highland Mills, N. Y.	1	40
St. John the Baptist		
Convent, Staten Island, N. Y.	1	68
Mt. St. John Novitiate, White Plains, N. Y.	1	21
St. Joseph		
St. Mary's, Cape May Point, N. J.	3	630
St. Michael's Villa, Englewood, N. J.	3	214
College of St. Rose, Albany, N. Y.	1	110
Mt. St. Joseph, Buffalo, N. Y.	3	441
St. Joseph's Seminary, Troy, N. Y.	1	110
St. Joseph's Academy, McSherrystown, Pa.	1	132
Mt. St. Joseph, Chestnut Hill, Phila., Pa.	4	544
St. Joseph's Convent, Wheeling, W. Va.	1	95
Servants of Mary		
Sacred Heart Convent, Massena, N. Y.	1	21

Mary Health of the Sick		
Vista Maria, Cragsmoor, N. Y.	1	9
St. Mary of Namur		
Mt. St. Mary, Kenmore, N. Y.	1	82
St. Joseph's Academy, Lockport, N. Y.	1	80
Parish Visitors of Mary Immaculate		
Marycrest Convent, Monroe, N. Y.	1	95
Mary Reparatrix		
Convent, New York, N. Y.	3	107
Mercy		
Convent, Washington, D. C.	1	15
Mt. St. Agnes, Baltimore, Md.	4	302
Georgiancourt College, Lakewood, N. J.	1	90
Mt. St. Mary, North Plainfield, N. J.	1	85
Convent, Albany, N. Y.	2	124
St. Joseph's Academy, Brasher Falls, N. Y.	1	31
St. Agatha Convent, Brooklyn, N. Y.	1	14
St. Brigid Convent, Brooklyn, N. Y.	1	20
Holy Innocents Convent, Brooklyn, N. Y.	1	13
Convent, Willoughby Avenue, Brooklyn, N. Y.	1	62
St. Thomas Convent, Brooklyn, N. Y.	1	17
Mercy Hospital, Buffalo, N. Y.	1	30
Mt. Mercy Academy, Buffalo, N. Y.	3	340
Sanatorium Gabriels, Gabriels, N. Y.	1	76
St. Catherine's, Madison Avenue, New York, N. Y.	3	219
St. Catherine's, West 152nd Street, New York, N. Y.	1	25
St. John's Convent, Plattsburgh, N. Y.	1	25
Our Lady of Mercy, Syosset, N. Y.	3	329
Convent, Tarrytown, N. Y.	2	86
Mercy Hospital, Watertown, N. Y.	1	30
St. Aloysius Academy, Cresson, Pa.	3	252
Villa St. Teresa, Dallas, Pa.	2	145
Fitzgerald-Mercy Hospital, Darby, Pa.	1	17
St. Genevieve's Convent, Harrisburg, Pa.	2	70

Mater Misericordiae, Merion, Pa.	3	389
St. Mary's Convent, Pittsburgh, Pa.	1	195
St. Mary's Convent, Wilkes-Barre, Pa.	1	82
Convent, Los Angeles, Cal.	1	50
St. Mary's Academy, East Providence, R. I.	1	107
Convent, St. John's, Newfoundland	2	137
Notre Dame de Namur		
Trinity College, Washington, D. C.	1	132
Trinity Prep. School, Ilchester, Md.	2	161
Convent, Moylan, Pa.	1	55
Convent, Philadelphia, Pa.	1	50
Convent, Saratoga, Cal.	1	32
Convent, Waltham, Mass.	1	130
School Sisters of Notre Dame		
College of Notre Dame, Baltimore, Md.	1	244
Holy Angels Institute, Fort Lee, N. J.	1	180
Little Sisters of the Poor		
Convent, Newark, N. J.	1	19
Convent, Philadelphia, Pa.	1	18
Precious Blood		
Convent, Brooklyn, N. Y.	1	56
Presentation		
Mt. St. Joseph, Newburgh, N. Y.	2	203
St. Michaels, Staten Island, N. Y.	2	166
Convent, St. John's Newfoundland	1	86
Providence		
Immaculata Seminary, Washington, D. C.	1	33
Reparation		
St. Zita's Home, New York, N. Y.	1	16
Handmaids of the Sacred Heart		
Convent, Philadelphia, Pa.	1	20
Religious of the Sacred Heart		
Convent, Washington, D. C.	1	22
Convent, Albany, N. Y.	3	261
Convent, Manhattanville, N. Y. C.	1	49

Convent, Bronx, New York, N. Y.	2	73
Convent, Rochester, N. Y.	1	61
Convent, Overbrook, Philadelphia, Pa.	2	75
Convent, Torresdale, Philadelphia, Pa.	3	110
Convent, Noroton, Conn.	2	78
Sacred Heart of Mary		
Convent, Sea Girt, N. J.	1	14
Convent, Sag Harbor, N. Y.	1	37
Marymount College, Tarrytown, N. Y.	2	164
Grey Nuns of the Sacred Heart		
Convent, Philadelphia, Pa.	1	60
Servants of the Sacred Heart		
Sacred Heart Convent, Towson, Md.	1	57
Missionary Sisters of the Sacred Heart		
Sacred Heart Villa, Dobbs Ferry, N. Y.	1	95
St. Ursula of the Blessed Virgin		
Marygrove, Kingston, N. Y.	1	21
Our Lady of Lourdes, New York, N. Y.	1	31
Mt. Ave Maria, Phoenicia, N. Y.	1	29
Ursulines		
Convent, Wilmington, Del.	2	60
Mt. St. Michael's Convent, Frostburg, Md.	1	11
Hiddenbrooke, Beacon, N. Y.	2	65
Villa Marie-Joseph, Blue Point, N. Y.	1	48
Convent, Middletown, N. Y.	1	20
College of New Rochelle, N. Y.	2	180
Mt. St. Ursula, Bronx, N. Y.	2	129
Convent, Grand Concourse, Bronx, N. Y.	1	125
St. Jerome's Convent, Bronx, N. Y.	1	16
Convent, New Orleans, La.	1	41
Convent, St. Louis, Mo.	1	35
Convent, Galveston, Texas	2	84
Vincentian Sisters of Charity		
St. Vincent Hill, Perrysville, Pa.	1	149
Visitation		
Monastery, Washington, D. C.	1	55

Monastery, Baltimore, Md.	1	24
Monastery, Frederick, Md.	2	59
Monastery, Wytheville, Va.	1	12
Monastery, Wheeling, W. Va.	2	93

LAYMEN

District of Columbia		
Georgetown University, Washington	2	713
Gonzaga High School, Washington	1	577
Holy Name Church, Washington	1	357
Martin de Porres Home, Washington	1	30
St. Teresa's Church, Washington	1	215
St. Vincent's Church, Washington	1	300
St. Martin's Church, Washington	1	250
Our Lady of Perpetual Help Church, Washington	1	178
Maryland		
Manresa on Severn, Annapolis	47	2,370
Loyola College, Baltimore	1	130
Georgetown Prep School, Garrett Park	1	130
Loyola High School, Towson	2	468
CC Camp Catoctin, Lantz	1	50
Men, Hagerstown	1	75
St. Peter Claver Church, Ridge	1	101
St. Peter Claver Church, Baltimore	1	65
New Jersey		
St. Joseph's Home, Englewood	1	110
Hudson College, Jersey City	1	260
St. Peter's College, Jersey City	2	365
St. Peter's Prep. School, Jersey City	2	776
Loyola House of Retreats, Morristown	44	2,068
Seton Hall College, South Orange	1	600
Seton Hall Prep. School, South Orange	1	603
St. Peter Claver Church, Morristown	1	75
Our Lady Queen of Angels, Newark	1	125
Immaculate Conception Seminary, Darlington	1	225
St. Anthony's Mission House, Tenafly	1	14
Blessed Sacrament Church, Newark	1	322

New York		
Brooklyn Prep. School, Brooklyn	1	516
Canisius College, Buffalo	4	970
Canisius High School, Buffalo	2	590
Loyola School, New York	1	32
Regis High School, New York	3	676
Xavier High School, New York	2	850
Fordham University, New York	8	3,180
Mt. St. Michael's Academy, Bronx	4	1,130
Mount Manresa, Staten Island	44	2,017
Boys, Helpers of the Holy Souls, New York	1	200
Pennsylvania		
St. Johns Asylum, Philadelphia	1	400
St. Joseph's College, Philadelphia	3	584
St. Joseph's Prep. School, Philadelphia	2	1,006
Eden Hall, Torresdale	1	75
Catholic Worker Home, Philadelphia	1	33
St. Peter's Cathedral, Erie	1	435
Men, Wilkes-Barre	1	125
Connecticut		
Convent of the Sacred Heart, Noroton	1	35

LAYWOMEN

Delaware		
Little Sisters of the Poor, Wilmington	1	165
Ursuline Academy, Wilmington	2	114
District of Columbia		
Georgetown University Hospital, Washton	1	55
Georgetown Visitation Convent, Washington	3	300
House of the Good Shepherd, Washington	1	92
Holy Trinity High School, Washington	1	125
Little Sisters of the Poor, Washington	1	232
Notre Dame Academy, Washington	1	350
Convent of Perpetual Academy, Washington	1	55

Convent of the Sacred Heart, Washington	2	185
Washington Retreat House, Washington	1	32
Maryland		
Mercy Hospital, Baltimore	3	108
Mt. St. Agnes College, Baltimore	1	168
Visitation Academy, Frederick	1	58
St. Mary's Academy, Leonardtown	1	140
St. Elizabeth's Church, Baltimore	1	368
New Jersey		
Dominican Academy, Caldwell	1	95
Camden Catholic High School, Camden	1	725
College of St. Elizabeth, Convent Station	3	740
St. Mary's High School, Elizabeth	1	240
St. Michael's High School, Jersey City	1	400
Teachers Sodality, Jersey City	1	40
St. Cecilia's High School, Kearny	2	492
Villa Pauline, Mendham	5	147
St. Peter's High School, New Brunswick	1	680
Blessed Trinity Missionary Cenacle, Stirling	2	44
Lacordaire Academy, Upper Montclair	1	41
St. Mary's High School, Perth Amboy	1	300
St. Mary's High School, South Amboy	1	377
House of Good Shepherd, Morristown	1	118
St. Luke's High School, Ho-ho-kus	1	120
St. Joseph's High School, Paterson	1	212
Our Lady of the Valley High School, Orange	1	414
Pope Pius XII High School, Passaic	1	248
St. Patrick's High School, Elizabeth	1	172
New York		
College of St. Rose, Albany	1	400
Sacred Heart Academy, Albany	3	293
St. Mary's Hospital, Amsterdam	1	70
Holy Family High School, Auburn	1	176
Mercy Juniorate, Brooklyn	1	260
St. Mary's Hospital, Brooklyn	1	125
D'Youville College, Buffalo	1	320
Holy Angels Academy, Buffalo	1	285

House of the Good Shepherd, Buffalo	1	75
Mt. St. Joseph Academy, Buffalo	2	607
The Nardin Academy, Buffalo	2	210
Ladycliff on Hudson, Highland Falls	1	105
The Cenacle, Lake Ronkonkoma	13	897
St. Joseph's Academy, Malone	1	150
Ursuline Academy, Middletown	1	40
St. Agatha Home, Nanuet	1	293
Ursuline School, New Rochelle	2	350
Blessed Sacrament School, New York	1	35
Blessed Sacrament High School, New York	1	250
The Cenacle, New York	7	456
Holy Cross Academy, New York	1	200
St. Lawrence's Academy, New York	1	50
Little Sisters of the Poor, New York	1	240
Convent of Mary Reparatrix, New York	9	295
Marymount School, New York	1	122
Our Lady of Lourdes Academy, New York	2	155
Manhattanville College, New York	2	400
Sacred Heart Academy, New York	2	215
St. Vincent's Hospital, New York	2	267
St. Walburga's School, New York	1	100
Mt. St. Ursula Academy, Bronx	1	405
College of Mt. St. Vincent	1	450
Sacred Heart Academy, Bronx	3	342
Ursuline Academy, Bronx	2	189
Marydell, Nyack	1	51
St. Francis Hospital, Poughkeepsie	1	59
St. John's Academy, Rensselaer	1	145
Sacred Heart Academy, Rochester	4	408
St. John the Baptist Academy, Staten Island	1	103
St. Joseph's Hill Academy, Staten Island	1	70
St. Patrick's Academy, Staten Island	1	43
Holy Child Academy, Suffern	1	50
Our Lady of Mercy Academy, Syosset	1	35
St. Joseph's Hospital, Syracuse	1	65
Marymount College, Tarrytown	5	750
Catholic Central High School, Troy	1	1,400

Helpers of the Holy Souls, Tuckahoe	1	30
St. Elizabeth's Hospital, Utica	1	77
St. Mary of the Angels, Williamsville	1	50
St. Clare's School, Hastings	1	116
Mt. St. Florence, Peekskill	1	110
St. Gabriel's High School, New Rochelle	1	250
St. Anthony's Convent, Syracuse	1	40
St. Joseph's High School, Schenectady	1	100
Little Sisters of the Poor, Albany	1	122
Benson Players, New York	1	36
Cathedral High School, Albany	1	600
Mt. St. Francis, Peekskill	1	384
North Carolina		
St. Genevieve of the Pines, Asheville	1	80
Pennsylvania		
Mt. Aloysius Academy, Cresson	2	143
Dominican Retreat House, Elkins Park	3	192
Mercyhurst College, Erie	1	35
Seton Hill College, Greensburg	1	200
Immaculata College, Immaculata	2	499
Mercy Hospital, Johnstown	1	60
St. Joseph's Academy, McSherrytown	1	55
Mater Misericordiae Academy, Merion	1	105
St. Agnes, Philadelphia	2	85
Catholic Home for Children, Philadelphia	1	200
St. Leonard's Academy, Philadelphia	2	120
Mercy Academy, Philadelphia	1	100
Mt. St. Joseph's College, Chestnut Hill, Philadelphia	2	527
Notre Dame Academy, Philadelphia	2	170
Sacred Heart Academy, Overbrook	3	238
Sacred Heart Academy, Torresdale	3	263
St. Francis Hospital, Pittsburgh	2	112
Rosemont College, Rosemont	1	250
Holy Child Academy, Sharon Hill	2	162
St. Ann's Academy, Wilkes-Barre	1	109

Mercy Hospital, Wilkes-Barre	2	98
Sts. Cyril and Methodius Academy, Danville	1	90
St. Michael's Convent, Reading	1	32
Junior Villiger Guild, Holmesburg	1	31
Little Sisters of the Poor, Germantown	1	290
Women, Wilkes-Barre	1	212
House of the Good Shepherd, Clarks Summit	1	94
West Virginia		
Visitation Academy, Parkersburg	1	65
Visitation Academy, Wheeling	3	133
Wheeling Hospital, Wheeling	1	65
Connecticut		
Sacred Heart Academy, Noroton	2	107
Illinois		
Women, Cenacle, Chicago	1	62
Holy Child Academy, Waukegan	2	122
Massachusetts		
Cenacle, Brighton, Boston	1	74
Michigan		
Newman Club, U. of Michigan, Detroit	1	200
Ohio		
St. Aloysius Academy, New Lexington	1	210

Summary

Diocesan Clergy	**23**	**1,603**
Seminarians	**3**	**425**
Orders of Men	**64**	**2,691**
Orders of Women	**241**	**17,298**
Laymen	**202**	**24,306**
Laywomen	**208**	**27,653**
Grand Total	**741**	**73,976**

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From Jan. 1, 1941 to Dec. 31, 1941

To Secular Clergy

	Retreats	No.
Antigonish, N. S.	1	141
Boston	2	423
Hartford	2	488
Ottawa, Can.	1	40
Portland	1	218
Providence	4	274
Springfield	2	468

To Religious Congregations (men)

Natick, R. I. Missionaries of the Sacred Heart	1	7
Waltham, Mass., Stigmatini Fathers	1	70

To Seminarians

Brighton, Mass. (St. Clement's Junior Sem.)	1	25

To Brothers

Danvers, Mass., Xaverian Brothers	1	130
Tyngsboro, Mass., Marist Brothers	1	75

To Religious Women

Cenacle, Brighton, Mass.	1	60
Charity, Baltic, Conn.	1	93
Wellesley Hills, Mass.	1	96
Charity of Nazareth, Brockton, Mass.	1	48
Newburyport, Mass.	1	30
Christian Education, Milton, Mass.	1	50
Congregation of Notre Dame, Antigonish, N. S.	1	125
Montreal, P. Q.	1	83
Staten Island, N. Y.	1	90
Congre. Most Holy Redeemer, Danvers, Mass.	1	12

	Retreats	No.
Daughters of Heart of Mary, Burlington, Vt.	1	30
Faithful Companions of Jesus, Fitchburg, Mass.	1	48
Providence, R. I.	2	75
Good Shepherd, Bost, Mass.	1	23
Hartford, Conn.	1	14
Providence, R. I.	2	30
Holy Child Jesus, Melrose, Mass.	1	19
Philadelphia, Pa.	1	35
Mercy, Bridgeport, Conn.	1	18
Burlington, Vt.	2	268
Danbury, Ct.	1	21
Fall River, Mass.	3	268
Hooksett, N. Y.	2	305
Hartford, Ct.	6	505
Leicester, Mass.	1	90
Manchester, N. H.	4	319
Milford, Ct.	3	424
Portland, Me.	3	425
Providence, R. I.	1	121
South Norwalk, Ct.	1	7
Stamford, Ct.	1	20
Waterbury, Ct.	1	25
Notre Dame Namur, Boston, Mass.	1	75
Cambridge, Mass.	1	65
Lawrence, Mass.	1	51
Lowell, Mass.	1	40
Peakes Island, Me.	1	45
Tyngsboro, Mass.	1	213
Waltham, Mass.	1	185
Worcester, Mass.	2	195
Providence, Chelsea, Mass.	1	39
Holyoke, Mass.	4	515
Pittsfield, Mass.	1	35
Rev. of Sacred Heart, Newton, Mass.	2	60
Providence, R. I.	1	35
St. Casimir, Chicago, Ill.	1	190
St. Joseph, Brighton, Mass.	1	183

	Retreats	No.
Chicopee, Mass.	1	120
Framingham, Mass.	1	272
Hartford, Conn.	1	139
Holyoke, Mass.	2	500
Springfield, Mass.	1	72
Weston, Mass.	1	184
Ursulines, New York, N. Y.	1	40

To Secular Ladies and Girl Students

Cenacle, Brighton, Mass.	15	954
Chicago, Ill.	1	70
Newport, R. I.	3	195
New York, N. Y.	2	264
Charity, Baltic, Conn	3	175
Wellesley Hills, Mass.	2	190
Christian Education, Milton, Mass.	1	11
Daughters Heart of Mary, Burlington, Vt.	2	40
Dominicans, Watertown, Mass.	1	150
Franciscans, Chestnut Hill, Mass.	2	80
Grey Nuns, Lewiston, Me.	1	60
Manchester, N. H.	1	50
Montreal, P. Q.	1	90
New Brunswick, N. J.	1	100
Holy Child Jesus, Melrose, Mass.	1	100
Hosp. Srs. of St. Joseph, Burlington, Vt.	1	60
Mercy, Burlington, Vt.	2	165
Hartford, Ct.	1	50
Hooksett, N. H.	1	90
Milford, Ct.	1	125
Portland, Me.	1	30
Notre Dame Namur, Boston, Mass.	3	515
Tyngsboro, Mass.	1	167
St. Joseph, Chicopee, Mass.	2	209
Rutland, Vt.	1	430
Weston, Mass.	1	440
Rel. of Sacred Heart, Noroton, Ct.	1	20
Providence, R. I.	4	246

To Students (Boys) in Colleges and High Schools

	Retreats	No.
Boston College	3	1,650
Holy Cross College	2	1,325
Boston College High School	2	950
Cranwell Preparatory School	1	113
St. Philip's School, Boston	1	40
St. John's School, Deep River, Ct.	1	98

To Laymen

Campion Hall (Men)	40	1,131
Campion Hall (Boys)	8	363
Private	10	10

Summary

Priests (Secular)	13	2,052
Religious Congregations (Men)	2	77
Seminarians	1	25
Religious Brothers	2	205
Religious Women	78	7,030
Secular ladies and girl students	57	5,076
Students (Boys) Colleges and High Schools	10	4,176
Laymen and boys (Campion Hall)	48	1,494
Private	10	10
Grand Total	221	20,145

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

1941

	Retreats	No.
Jesuit Communities	11	596
Diocesan Clergy	9	323
Sacred Heart Fathers	1	65

	Retreats	No.
Christian Brothers	3	297
Franciscan Brothers	1	19
Seminarians	2	241

SISTERHOODS

Benedictine	2	18
Blessed Sacrament	2	30
Carmelites	3	89
Cenacle	1	27
Charity (B. V. M.)	18	1,123
Charity (Incarnate Word)	1	100
Charity (Leavenworth)	2	198
Christian Charity	1	40
Daughters of the Sacred Heart	1	112
Dominicans	2	69
Franciscans	6	308
Franciscans (Polish)	1	10
Franciscan SS. of Penance and Charity	4	93
Franciscan SS. of Perpetual Adoration	4	927
Good Shepherd	10	631
Holy Family	1	8
Holy Humility of Mary	1	55
Loretto	3	298
Mary Reparatrix	1	40
Mercy	22	1,007
Missionary SS. of the Sacred Heart	1	25
Notre Dame (School SS.)	9	679
Oblate SS. of Providence	3	293
Pallottine Missionary SS.	3	55
Precious Blood	2	220
Presentation	2	83
Religious of the Sacred Heart	14	574
Servants of Mary	1	40
Servites	3	136
St. Joseph	6	896
St. Mary	2	130
Ursulines	13	683

	Retreats	No.
Visitation	3	145
Zelatrices of the Sacred Heart	1	11

Lay People

Laymen	69	11,367
Laywomen	55	3,580
Nurses	17	1,032
Students	99	27,067

Summary

Diocesan Clergy	9	323
Religious Congregations of Men	16	977
Religious Congregations of Women	149	9,153
Seminarians	2	241
Others	240	43,046
Grand Total	416	53,740

1941

LIST OF DEAD

NEW ENGLAND PROVINCE

	Age	In Soc.	Date	Place	Province
Father R. Paul Sullivan	43	25	Jan. 11, 1941	Chestnut Hill, Mass.	New England
Brother John J. Berigan	69	14	Jan. 12, 1941	Weston, Mass.	New England
Mr. Cornelius G. Lehane	21	3	May 8, 1941	Pittsfield, Mass.	New England
Fr. Henry F. Lyons	23	2	May 17, 1941	Weston, Mass.	New England
Father Thomas F. White	85	55	June 24, 1941	Pittsfield, Mass.	New England
Brother Michael J. Lynch	67	22	June 29, 1941	Kingston, Jamaica	New England
Father William J. McGarry	47	30	Sept. 23, 1941	New York, N. Y.	New England
Brother John J. Earls	65	11	Nov. 4, 1941	Baltimore, Md.	New England

FRUCTUS MINISTERII PATRUM PROVINCIAE NOVAE ANGLIAE S. J.

1941

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novena	Secussus 1 aut 2 dierum	Contion. exhortat. conferent.	Explicit. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. et incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.	Numerus omnium sodalium	Ubi Exercetus Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Andover. Dom. Exerc.	6	4	7	12	71	594	52	8,071	3,807	121	1							
Bostoniense Coll.	78	3	7	46	29	1,423	1,019	55,843	48,997	2,658	45	22	3	80	89	64		
Boston. Schol. Alta	34	7		24	4	1,023	968	144,615	232,295	17,501	58	76	22	5,695	161	24		
Bos. Res. S. Andreae	15		5	3	21	775	607	17,136	12,618	1,305	75	38						
Bos. Res. S. Mariae	16	12		25	12	695	145	126,910	89,000	675	22	14	4	1,940	55	56	108	115
Bos. Res. SS. Trinit.	8	8		20	2	500	307	45,915	76,000	1,162		64	4	1,721	56	30	162	246
Keyserensis Resid.	9		1	3	1	212		16,000	340	7	1							
Lenox Dom. Prob.	15		4	10	5	297	362	12,792	2,610	68	2	2						
Lenox Schol. Praep.	12				2	61	157	4,291	6,985	91	2		1	75				
Pomfret Dom. Tert. Prob.	52		5	21	9	820	122	53,412	100	8,377	4	15						
Vigorniense Coll.	61		2	13	20	319	162	40,462	68,765	725			2	563				
Weston. Coll. Maximum	87		10	31	16	1,227	29	56,196	1,540	1,847	9	1						
Miss. Excurr.	10	9	129	37	18	385	36	69,222		135	5							
Jamaica. Mission.	54	32	46	57	20	4,145	3,179	100,111	280,087	4,105	834	1,070	91	8,372	2,374	364	5,000	6,113
SUMMAE TOTAE	457	75	216	302	230	12,476	7,145	750,976	823,144	38,776	1,058	1,302	127	18,446	2,735	538	5,270	6,474

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S. J.

1941

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novena	Contion. exhortat. conferent.	Explicit. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. et incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.	Numerus omnium sodalium	Ubi Exercetus Cura Parochialis			
														Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Denver, Coll. Reginum	33			3	805	997	44,206	8,520	1,798	22	41	5	683	49	11		
Denver, Eccl. SS. Cordis		5		3	606	608	25,751	60,000	688	39	63	13	675	338	71	274	289
Florissant, Dom. Prob. S. Stan.	18	1	3	2	184	20	11,485	1,640	153	3		1	30	6	2		
Florissant, Eccl. SS. Cordis		3		6	267	460	13,159	67,123	276	2	29	11	1,787	34	20	131	132
Florissant, Eccl. S. Ferdinandi		2		7	140	100	9,779	14,165	50		15	8	746	14	9	56	59
Kansas City, Coll. Rockhurst	26	3	3	10	706	597	42,667	128,400	615	21	57	12	3,530	35	27	198	233
Kansas City, Eccl. S. Aloisii		3		6	210	200	15,490	44,950	137	20	30	6	1,525	46	47	106	100
Mankato, Eccl. SS. Pet. & Pauli		8		14	308	1,070	47,200	101,384	1,650	50	151	21	3,947	159	57	474	420
Milwaukee, Coll. Marquettensis	42	6	6	16	673	1,437	82,460	177,120	6,590	63		26	17,828	229	120	244	216
Omaha, Coll. Creightoniensis	34	3	14	21	907	3,963	72,991	130,000	1,650	105	109	34	5,177	80	64	272	251
Omaha, Eccl. S. Benedicti		2		4	296	390	3,765	9,215	1,865	55	20	6	168	28	6	76	46
Prairie du Chien, Campion	19		1	10	147	989	24,453	82,000	370	4	12	4	460				
Prairie du Chien, Eccl. S. Gabriel		2		2	163	838	15,141	48,300	268	10	30	8	690	59	22	147	138
Pueblo, Eccl. Montis Carmeli		2			180	144	2,900	15,320	154	5	89	7	250	336	72		
St. Charles, Eccl. S. Caroli		4	1	2	386	480	21,094	42,300	536	12	40	6	367	26	15	124	131
St. Louis, Coll. S. Ludovici	84	3	61	13	1,115	1,003	164,913	208,500	3,014	41	13	7	775	53	84	84	87
St. Louis, Acad. S. Ludovici	23		5	4	478	726	40,324	2,000	1,970	3	4	5	832	3	5		
St. Louis, Eccl. S. Elizabeth		3		1	415	145	4,996	14,700	141	262	365			55	13	123	127
St. Louis, Eccl. S. Josephi		5	6	10	317	400	19,553	16,654	280	4	28	7	318	27	7	30	33
St. Louis, Eccl. S. Malachii		3	2	6	125	132	9,300	2,605	661	28	54	2	84	58	7	101	104
St. Marys, Coll. S. Mariae	31	2	9	32	929	283	41,966	42,450	306	6	49	99	6,096	30	16	116	134
South Kinloch, Eccl. Angel		1		8	122	308	5,244	10,759	42	56	61	3	134	21	2	87	92
Trinidad, Eccl. SS. Trinitatis		9			1,167	1,082	38,193	107,652	534	14	464	38	879	673	117	277	329
Pine Ridge, Miss. SS. Rosarii		9		1	923	1,300	24,246	66,509	424	37	150	15	890	162	36	184	236
St. Francis, Miss. S. Francisci		8	4	2	710	1,096	26,940	86,451	2,649	21	127	40	1,250	157	23	143	168
St. Stephens, Miss. S. Stephani		5			332	666	7,638	4,600	187	30	46	4	105	61	9	85	122
Beliziana Episcopalis	9	6		4	1,134	860	36,847	89,254	1,078	27	315	9	2,140	346	88	889	850
Beliziani, Eccl. S. Ignat.		1		8	167	295	3,900	11,690	89	1	42	4	480	50	4	162	196
Benqueviejensis		2		10	185		8,172	15,695	177		80	6	562	104	30	194	203
Cayensis		2		2	440	428	6,402	13,467	156	1	71	4	253	169	24	344	297
Corozalensis		4		10	858	640	12,261	30,272	658	11	327	14	1,254	375	60	532	530
Orange Walk		2		3	520	150	9,158	14,639	102		84	5	347	162	20	444	397
Puntagordensis		3			405	344	8,438	18,088	289	5	75	5	479	240	62	328	358
San Antonio		1			40	50	1,420	1,500	5					29	9	107	104
Stann Creek		2		3	321	170	7,006	17,018	425	1	75	6	225	94	17	466	488
SUMMAE TOTAE	319	115	115	223	16,681	22,371	909,458	1,704,940	29,987	959	3,116	441	54,966	4,308	1,176	6,798	6,870